The More Abundant Life
or
Bio-Psycho-Genetics

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THE MORE ABUNDANT LIFE OR BIO-PSYCHO-GENETICS

By

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Author of

Taylor's Bio-Psychology

and Founder of

The Taylor School of Bio-Psychology
Chattanooga, Tennessee

"I am come that ye might have life, and that ye might have it more abundantly"

"Ye must be born again"

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"The whole theory of the universe is directed unerringly to one single individual—namely to you.

For none more than you are the present and the past.

For none more than you is immortality."

—Walt Whitman.

To

MY FATHER, JOSEPH WALLING TAYLOR,

AND

MY MOTHER, MARGARET SMALLMAN TAYLOR,

who gave me birth and breeding, and the memories of whom stand like angelic sentinels at every crossroad on the highway of life;

AND TO

MY WIFE, LAURA VANCE WILSON TAYLOR,

whose devoted affection and gracious ministries have added joy to labor and inspiration to thought for a quarter of a century.

PREFACE

I am convinced that Life is the one thing within the experience of mankind which is, itself, intrinsic value. Everything receives its value from life, and nothing can claim any worth for itself except as it contributes to life. This is the touchstone by which every religion and philosophy is to be tested. This is the challenge of Jesus the Christ, "I came that ye might have life, and that ye might have it more abundantly." It is for the purpose of determining what is tributary to "The More Abundant Life" and what is a hindrance thereto that men and women have an incentive to develop the powers of keen perception and fine discrimination.

Life is no surface thing like the flame to the wick of the candle, but it is the essential thing in which all manifestations of energy, power, form, color, and idea are rooted. It is no great distance below the surface of the individual life to the great Gulf Stream of the Infinite Ocean of Life, into which men may sink in solitude to communicate with their fellows of all ages and all climes. This subjective ocean of life is never far from us, it engulfs us even at odd moments while we are at work among the surface waves and currents. And we may consciously and purposely dip and sink ourselves into it easily, and we need have no fear that this realm from which life flows is to be quenched by any surface conditions of a passing age or that the murmurs of its music shall ever quite die on our ears, or that the religions, the arts, the poetries, the literatures, and the wisdoms of the earth shall perish, so long as we are able to submerge ourselves in this ocean of life and be reborn from its depths in order to rise to drink in the inspirations from the resonant

whispering galleries of the Cosmos which give communion with the immortal and eternal forms of individual personal life. The submergence and emergence of life toward personal manifestation is in accordance with the laws of genetics. Jesus recognized this principle of genetics when he said, "Marvel not that I said unto thee, Ye must be born again." "Verily, verily, I say unto thee, Except a man be born again, He cannot see the Kingdom of God." The principle of genetics has not received the recognition from the scientists, philosophers, and religionists to which it is entitled, and all thinkers are more or less chargeable with dealing in detached abstractions and discrete perceptual facts rather than in concrete life development through the transmutations and sublimations consequent to the action of genetic laws. The author of this treatise attempts to make up to a slight degree this deficiency by watching the processes of life in their progression through the material elements of the world. He considers the subject in connection with his work entitled "Taylor's Bio-Psychology" and it forms both a hypothetical background and a philosophic and prophetic subsumption of this course of study. This thesis may be given the scientific title of Bio-Psycho-Genetics in view of its relations to Bio-Psychology, but this descriptive title is covered under the title "The More Abundant Life." The entire work is the issue of a tortuous travail of soul during a period of many years of doubts and fears while seeking a sense of security through an understanding of life.

Thirty years ago I gave up the scientific study of medicine for the study of history, tradition, and the humanities in preparation for the calling of the ministry. For ten years I trusted implicitly in the theory of the infallibility and finality of history and tradition, and felt absolute security

in the authoritative dogmatic interpretation of them. When the Analytic Critics turned their microscopes towards the historic elements in religion and focalized intelligence upon them until they were set on fire, I saw one after another of the planks in my platform dissolve into ashes. I, being of a very serious and conscientious temperament, was thrown into a desperate state of mind and would have given anything which I might have possessed for the comfort of a faith which would stand the fiery tests of science. I might have closed my mind to the findings of the critics, but this could only give me at best an uncertain or false security through wilful ignorance; hence, I could find no satisfaction of conscience until I opened my mind and turned to every rationally recognized source of knowledge to find some truths which would stand the acid test of mental chemistry and reach an ever higher state of purity and perfection in the fiery furnace of human experience. To my very great delight, I am able to confess that I have found the comfort of security for which I most ardently yearned through the scientific study of the natural life processes. Since life has come to be the hypothesis of all my living and thinking, and "More Abundant Life" the goal of all my speaking and acting, I have come to see the wonderfully profound and beautiful truths of history and tradition to which I was blind before. In seeking new grounds for faith, I have come to evaluate and appreciate the splendid values of the old. In turning from the letter to the spirit of the law, I have beheld the dry bones in the valley of dead traditions arise and clothe themselves in beauty and power and have heard them speak out the hidden mysteries of history in reassuring definitions of human hope and destiny.

My definite purpose in writing this book is to give to the thousands of ministers and other thoughtful men and

women of every profession and calling the help which my painful experiences and vigilant study is able to give. To all who have suffered, are suffering, or may suffer a kindred anguish of soul, I bring these tidings and offer these findings with the hope that they may prove a comfort and a strength to them in their effort to work out their specific problems and to achieve their own proper personality.

I am indebted to many for the courage to undertake the task of writing a book. The thousands of intelligent people who have listened so attentively to my public lectures upon this theme, and their request that I should reduce it to literary form; the hundreds of my fellow students in the colleges, universities, and conferences who also have expressed a desire to have these principles published; and a number of my pupils who have insisted upon having my theses bound in a volume for study: have each and all contributed to my courage. This courage assumed the form of a definite promise in response to a like request from the late Dr. George Burnam Foster of the University of Chicago, my beloved professor in philosophy, who promised to preface my production by writing an introductory chapter. His untimely death robbed me of the honor which he so generously proffered, and also delayed my part of the work. Finally, being stimulated by the request of G. H. Miller to write an introduction to his Encyclopædia of Dreams, I began to reduce the first principles of my philosophy of life to form by the help of one of my pupils, Miss Nancy Pearson, to whom I am indebted for helpful suggestions concerning the technical work in preparing the manuscript. Gustavus Hindman Miller, author of "What's in a Dream," of "The Jew," of "Thysparia the Mysterious," and of "The Millers of Millersburg" has kindly consented to write the introduction, and many other friends also gave me the benefit of their criticism upon the philosophic fitness and form of the book.

THE AUTHOR.

FOREWORD

In writing this thesis, I have tried to make it "multum in parvo." My purpose has been to place before the eye of the reading public a miniature, a kind of summing up of the thoughts of our times on the subject under consideration, and to point out some of the implications of the facts discovered. This has necessitated gathering a great deal of material from various sources and assuming their accuracy without critical arguments, which, of necessity, places one in the unenviable light of a dogmatist. In view of the limitations set by the very purpose of this thesis, I shall have to ask the reader to trust to the self-revealing facts of the future for its justification. For the present, suffice it to say that the following essays represent my reactions, mostly subconscious, to a great number of books, which are the result of painstaking, intensive, and critical study and experimentations on the part of great scholars, among whom I desire to make special mention of the following: Locke, Berkeley, Hume, Kant, Spinoza, Leibnitz, Fechner, Huxley, Spencer, Haeckel, Soddy, Turnbull, Simmons, Whitehead, Russell, Carus, Mach, Poincaré, Moore, Forel, Osborn, Crile, Cannon, Emerson, Dearborne, Kempf, Paton, Ribot, Binet, Charcot, Dubois, James, Höffding, Wundt, Münsterberg, Eucken, Royce, Foster, Frazer, McDougall, Bergson, Bradford, Bosanquet, Sorley, Pringle-Pattison, Webb, Freud, Adler, Jung, Silberer, Brill, Walsh, Baudoin, Sadler, Geley, Troward, Carpenter, Jevons, Besant, Funk, Meyer, Lodge, McKenzie, Tuttle, Flammarion, Knowlson, Wylie, Leighton, Elbe, Fosbrooke, Stoddard, Ouspensky, Thouless, Jones, Streeter, Clutton-Brock, Scott, Emmet, Stekel, Eno, Leland, Hollingsworth,

Poffenberger, Rauschenbusch, Kent, Spargo, Hayes, Gladden, Blanchard, Mordell, Steiner, Glover, Patterson, Haddock, Myerson, Wells, Robinson, Bouvier, Klein, Giovanni, Harrow, Berman, Freeman, Peters, Thompson, Frith, Fuller, Adamson, Giddens, Tansley, Brooks, Jackson, Holt, Varendouck, Martineau, Bixby, Martin, Carpenter, Miller, Cabot, Hedge, Talling, Hersey, Carver, Cooke, Schmucker, Patrick, Loosmore, Youtz, Kimball, Bradford, Macfie, King, Shaw, Alexander, Van Loon, Aston, Danjon, Campbell, Merrill, Sosman, Bayleigh, Petroneivics, Cuenot, Hartmann, Hitchcock, Pearson, Hrdlicks, Fewkes, Hutton, Labbe, Howard, Witman, Dyson, Slaughter, Rutherford, Jackson, Little, Ransome, Coville, Mienertzhagen, Neuville, Montgomery, Keith, Brigman, Matiegka, Abbott, Turner, Humphreys, Wyckoff, Aston, Wherry, Washington, Ulrich, Flattely, McIndoo, Lameere, Maxon, Safford, Garner, Allard, Hough, Genin, Hughey, Aldrich, Tredgold, Petrie, Berry, Kropatkin, Chamberlain, Richards, Bredgman, Eve, Beakeland, O'Hern, Schuchert, Joly, Gravier, Johnson, Bose, Becquerel, Luschan, Regnault, Millar, Hetherington, Evans, Mann, Bartsch, Caullery, Brent, Berwerth, Maxin, Eichelberger, Bateson, Walcott, Termier, Lake, Ackermann, Puiseux, Schmidt, Adams, Lucus, Rexford, French, and Durkheim. Besides I have made comparative studies in the world's great religions and philosophies.

What I have written may not be in agreement with any one of these authors; but may, on the other hand, contradict much that they say, owing to the fact that these essays are a series of composite pictures remaining in my subconsciousness after the contents of these books and many others, have clashed, canceled, modified, and fused through mental chemicalization over a number of years of study. If there are exact quotations from any of the various

authors, it is an accident and I am not aware of them, for this book is written without reference to books or notes except to refresh my memory as to statistics or scientific facts and formula. I am a part of all with which I have contacted in life; this book is intended to be an eclectic synthesis with a plus element which, with certain conclusions growing out of my own experience, are original productions.

With this explanation and these reservations, I submit this thesis to the critical mind of the public, and if it shall provoke thought or awaken one to a greater interest in life, I shall feel compensated for my effort.

WILLIAM MARCUS TAYLOR.

Chattanooga, Tennessee
1924

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INTRODUCTION

By G. H. MILLER

Who, through the application of the principles of psychology, arose from cow-boy to Merchant Prince, Capitalist, Captain of Industry, Councilor, Adviser, Author, and Philosopher, while retaining the meekness and democratic spirit of his youth.

Man has never existed without somesystem of *religion* and *health*, but no philosophy of religion or health, however elemental or cultural, has met his full needs. In all prescientific ages, alchemy, astrology, religion, and healing were related to each other. Man in his primitive environments had no higher ambition than to gain control over the elements and heal the sick by supernatural forces, and persistently tried to properly relate mind and matter. Health was so highly valued that even the Chinese philosopher said: "The filial son is one who gives his parents no anxiety but for his health."

The oriental mystic claimed the power of mind over matter sufficient to materialize thought keys that will open locked doors.

A leading physician of Chattanooga, who has been assisting Dr. Taylor, verifies this principle by showing how intimately the nerves, mind, bodily chemistry and functions are related, by actual experiment. For example, he has been able to discharge adrenalin into his blood currents, and distribute it in the skin areas, producing "goose flesh" such as is naturally produced by the chilling of these areas during cold weather. He performs this experiment during even the hottest season, by holding in his mind the idea of being cold.

Dr. Taylor's MORE ABUNDANT LIFE, besides being a surprising and trenchant contribution to literature,

teaches in a masterly and original way a rational power of mind over matter. He goes after sources, rather than symptoms, in the treatment or sublimation of disease into health. He tells us the marvelous relation between mind and body. He has drawn upon the super-conscious or spiritual sense in classifying the facts of Health, Happiness, and Success. He has lifted the veil from the secrets of God's laws, that man may know enough about himself to master and direct more of his heredities.

Psychology was practiced in its unclassified form long before man appeared upon the earth. A whole herd of animals may be stampeded by a danger signal such as the hiss of a snake. So a community may be thrown into hysteria over the appearance of smallpox in its midst. Herd hysteria in quadrupeds is not vastly different from that of the human biped, with his boasted psycho-physical and spiritual concepts and percepts. Is the ship of civilization floundering because of unregenerate herd or mass thought and emotion?

Dr. Taylor, in his MORE ABUNDANT LIFE, suggests a workable hypothesis for rationalizing the emotional nature which has for its purpose a wider breach or differentiation between man and brute behavior.

The MORE ABUNDANT LIFE is a confessional; a compendium of health philosophy. It teaches Faith and Single-mindedness to be the language and inspiration of Freedom; Fear and Insincerity to be the language and Anti-Christ of Slavery. It canonizes work, thrift, and sincerity, and deplores idleness, waste, and hypocrisy. It requires the forgiving of enemies, and the forgetting of self; a mental and spiritual renovation by the removal of chronic core and proud flesh inhibitions

Physicians, by reason of their learned and exalted pro-

fession, are the greatest psychologists. With medicine and surgery they remove the obstructions that prevent nature from healing disease. Nature is transcendent in anti-toxin culture and application. It is hard to teach the value of Health to a man who has never been sick.

The MORE ABUNDANT LIFE is the "advance sheet" of books that will be written centuries hence. It points to the threshold of limitless realms where the larger life is inspired, and may be lived and enjoyed in tune with the infinite. It teaches that, by *work*, the vital and mental forces resident within the individual and transcending him may be made manifest in his life, daily, through radiant health of Body and Soul; but at the same time it gives full credit and consideration to all therapeutic and remedial agents.

The following regenerating spiritual invoking scriptures are from the bibles and manuals and religions and health edicts of the world:

"Physician, heal thyself." "Seek to know thyself." "Seek and ye shall find." "Knock, and it shall be opened unto you." "If you do not love man, whom you have seen, how can you love God, whom you have not seen?" "What doth the Lord require of thee, but to do justly, to love mercy, and to walk humbly with thy God?" "While you do not serve man, how can you serve God?" "While we do not know Life, how can we know Death?"

What is Life, without Health? What is Health, without Happiness? What is Happiness, without the Knowledge of righteousness? What is knowledge, without the Wisdom that heals? By making of these principles a "Jacob's Ladder," we may climb to God. "And ye shall know the truth, and the truth shall make you free."

Every rising tide of Service and Sympathy, every ebb of

Prejudice and Jealousy, will swell the desire to Live and Love—and to Know God better.

"As a man thinketh in his heart, so is he." Our thoughts are real substances, and leave their images upon our personality. They fill our lives with Beauty or with Ugliness, according to our intents and purposes. Our best thoughts stimulate the red corpuscles and act as Health Tonics. Our worst ones make anæmics and counter the effect of the good. Man is a creature of reflection and becomes that upon which he reflects.

Metaphysicians of all ages have declared that the imagination of man is *creative*, and that whatever he imagines is but a forecasting of what will be. The soul refuses to cease dreaming of the future, or that it has something good and beautiful in store for it. The longings of mankind have been projected in the form of imagination, but have not been satisfied until the arrival of the Scientific Age, because man sought fulfillment only through Magic, Black as well as White. For this reason, imagination—thought—has been discounted.

During countless epochs of human history, there was a universal longing to augment the strength of man's arms, but magic failed until imaginings were reduced to a scientific application, by a system of Sails and Windmills, which enabled them to lighten their burdens. One may, by discipline of the mind, put in motion life's spiritual mechanism that adjusts the Health Sails and Windmills of God's Economics.

For ages man stood on the seashore in contemplation of what treasures might lie beyond; he resorted to every magical means to discover the secret, but failed until finally his wish was reduced to a scientific invention, the compass, by which he could be guided over land and sea,

to claim their treasures as his own. Our Great Mariner has put within us a sensitive compass which, if we are steady in self-control and knowledge, will pilot us to the goal of our ambition. Sufferers from mental errancy should be guided by it!

Our forebears, through the centuries, wished for speed and power to conquer and reduce to usefulness the natural resources, seeking, by magical means, to supply that power, while avoiding any contact with the steam which arose from the pots and kettles. They failed, until Watt reduced this universal desire to a scientific system, by which steam and steel were brought together in accordance with natural laws. Simpler things than boiling kettles may reveal larger possibilities in the spiritual world than were discovered by Watt in the physical. By exercising the Will to Be, and the Will to Know, we may hasten the glorious day!

Through eons of time prophets have been visualizing and writing of riding through the air in chariots of fire. Every magic has been used in an effort to bring this dream true, but all failed until Wright reduced the romantic wish to a scientific system and filled the heavens with airships which encircle the globe and float like clouds far above the mountain peaks. The Persian Poet, inspired by dreams and longings for a larger knowledge of Health and Happiness, sent his soul across aëroplane and eagle orbits, through the invisible. By and by his soul returned to him and said: "I myself am Heaven and Hell."

Always have men had visions of immediate and instantaneous communication with each other—but attempts to bring this about through magic failed. It took Morse, Bell, and Marconi to reduce the wish to a scientific system whereby copper wires and ether currents carry thoughts to all the world in a flash.

Man, himself a wireless station, will receive the healing vibrations from earth's uttermost parts, and from the spaceless and timeless realms of eternity. Interesting vibrations from Mars and Venus may some day enlighten the benighted sons of our little planet.

Thus have arisen the answers to mankind's prayers and imaginings. At first, the methods were crude and materialistic, dealing with the form rather than the energy side of the problem. Little by little the material and form side became less important, until vibrations and ether, instead of iron and copper, carry the swift messages across land and sea.

Men and women have had a profound soul longing for Health, Success, and Happiness, and have visualized their Utopias, in which there is no disease and where failure and misery can not enter. Health and the power to work miracles—to transmute baser metals into gold—have through the ages been the individual aim of mankind. History is strewn with stories and visions of healing. Magic and incantations were resorted to in every time of plague or distress; but the black plague, yellow fever, typhus, and other devastating diseases continued to over-ride the priest and magician, until scientific remedial agencies were born of human desire. The remedies at first were very crude, but were gradually refined from matter to energy processes, until all systems of healing have come to recognize the healing power of *Nature* within man, and, instead of trying to cure his symptoms, they are endeavoring to release and set in motion his own natural life forces by removing obstructions and artificially stimulating elements. As in all other sciences, the material and form side of the problem has given way to the energy and medium side, as represented in light waves and ether. H. G. Wells, one of

the world's greatest and most fearless writers, says that man has for centuries given unrelenting attention to the mysteries of Physics and Invention, and that it is now time to spend a like period in the study of the greater mystery, Psychology, or the Science of the Mind and Health! To this end Dr. Taylor has written The MORE ABUNDANT LIFE.

Jesus was first to propound the philosophy of "The More Abundant Life," and set forth its "constitution" in the Beatitudes:

"Blessed are the poor in spirit,
for theirs is the kingdom of Heaven."

He who uses power and position wisely is his own priest. He attains true wisdom and finds the Kingdom of Heaven within; loves justice, and mercy, and walks humbly with God and Man.

"Blessed are they that mourn,
for they shall be comforted."

Our grief has a value. Our heart-wounds are healed by the grace of time and service, and our mournful meditations calmed by the thought of tomorrow.

"Blessed are the meek,
for they shall inherit the earth."

The man who is kindly in strength and wisdom controls self, moves others to righteousness, and meekly leaves his divine impress upon the earth. Science, industry, and literature unite in reverence and admiration. A captain of industry, if wise and meek, may be a benefactor; a bishop, if vain and pompous, may be a malefactor.

"Blessed are they that hunger and
thirst after righteousness,
for they shall be filled."

God's true prophets hunger for service. They practice the gospel of Work and proclaim the glad message of seed and harvest time. The slothful seek indolence and self-ndulgence, and spurn the path of economic justice and right-doing.

"Blessed are the merciful,
for they shall obtain mercy."

The man who, without thought of reward, provides for his family and as many others as he can, is merciful. The greatest factor in the world is a moral and spiritual one. The discernment of right, and the courage to do it is more than theology—it is Ethics!

"Blessed are the pure in heart,
for they shall see God."

The pure in heart are all in the Royal Service of Mankind. They are without creed and caste—Good Samaritans. They ask not to have cosmogonies and theological subtleties defined. Their souls tell them that everything is God; we are God, or God is naught!

"Blessed are the peacemakers,
for they shall be called the Children of God."

Those who endeavor to bind the wounds of the discordant and bleeding millions are the standard-bearers of Progress. They are blessed in having cast their lot with the Peacemakers—the Children of God.

"Blessed are you when they shall revile and persecute you, and shall say all manner of evil against you, for my sake."

One who has gained spiritual knowledge will, for the sake of truth, patiently bear with those who revile and persecute. He knows if he plans evil for others, it will be measured out to him.

Man, with his penchant for worldly power and greed, hate and intolerance, has skilfully woven into his civilization and religion the tragedy and mysticism of the jungles. What is he to do with his unconquered instincts while the sermon on the mount, with its beautiful antithesis to the precepts of human ants, is ineffective in its divine setting? The spiritual sublimity of the beatitudes transcends human moulds, contracts, and covenants. They are an inspiration, something we feel but do not say.

Jesus and Socrates, the great spiritual commoners, were calm and serene when facing death through the ungrateful beneficiaries of their lives. Jesus, wonderful apostle of Health and Good Will, healed the body by healing the soul; made the blind to see, and the lame to walk. When the end was near, his words were: "Father, forgive them, for they know not what they do."

Socrates, when confronted with the Cup of Death, was equally indifferent as to his own fate, but much concerned for that of his persecutors.

Knowledge leads to new life and power, yet when our greatest surgeons, physicists, astronomers, and psychologists have told of their discoveries and achievements, the public, not understanding, were willing to crucify them!

Shall we, a link in the divine chain of brotherhood, disarrange God's plumbing by disconnecting the myriad microscopic conduits of our own nature from His exhaustless reservoirs of life and health?

We tame the lion of the forest, and lead him about at will. Why not conserve the waste energies, domesticating the jungles of the mind, that we might put greater spiritual values into daily routine of conduct?

Saint James healed the souls of the poor and the afflicted with the magic of work and charity. He brought sunshine

and solace of love and cheer, and the bread and food of warmth and comfort to the fireside of the needy, the widow, and the orphan. He wrote on the imperishable tablets of truth the spiritual and timeless admonition: "To visit the fatherless and widows in their afflictions, and to keep himself unspotted from the world." We would be unmindful of our duty if we failed to insert here that matchless masterpiece of worship from another devout apostle of work, home, health, happiness, and justice, who, like St. James, had healing in his words of cheer, hope, and promise:

"To do justice, to defend the right, to be strength for the weak—a shield for the defenceless, to raise the fallen, to keep the peace between neighbors and nations. This is worship.

"Work is worship: labor is the best prayer. To fell the forest, to subdue the earth, to delve in mines for the love of woman. This is worship.

"To build a home, to keep a fire on the hearth, to fill with joy the heart of her who rocks the cradle of your child. This is worship.

"The poor boy ships before the mast—comes home and puts within his mother's hand a purse snatched from the peril of the sea. This is worship.

"The poor widow working night and day keeping the fatherless together—bearing every burden for the love of babes. This is worship.

"The sad and weeping wife stays with and bears the insults of a brutal husband for the sake of little ones. This is worship.

"The husband, when his wife is prematurely old with grief and pain, sits by her bed and holds her thin wan hands as rapturously and kisses them as passionately as when they were dimpled. This is worship.

"The wife clings to the husband fallen, lifts him from the gutter of degradation, holds him to her heart until her love makes him once more a man. This is worship.

"The industrious father, the toiling, patient mother, practice every self-denial to educate their children—to lift them with loving pride above themselves. This is worship.

"And when such children are ashamed of such parents because they are homely and wrinkled and ignorant—this is blasphemy.

"The boy with his mother's kiss warm on his lips fights for his native land—fights to free his fellow men—dies by the guns. This is worship.

"He who loves, worships."

One can not translate the above into terms of life and experience without feeling renewed vigor of love, health, and sympathy.

Spiritual justice is a healing and timeless ideal that can not always be expressed and administered by the court of law and opinion. "God sustains justice by germinal causes and sources—by soil and roots."

Temperature is a marvelous preserver. Grain picked from the floor of Egyptian tombs under seal for thousands of years, when exposed to soil and moisture, may germinate.

A million years ago, God congealed in his Siberian refrigerator, living animals, and thus preserved them for your fireless cookers.

The soul is always a frozen asset within its sin-soaked, diseased and decrepit body until touched by the fireless warmth of God's healing love, and thus reborn into a new set of ideals.

Only those who practice the gospel of faith in Work and Thrift, in Seed and Soil, in Showers and Sunshine, in

Reason and Righteousness, in God and Brother, in the Eternal Fitness of Things, in the Ultimate Survival of Good, in those who Love and Hope, will harvest Health, Happiness, Success, and the Fullness of the Land. God is no respecter of persons. He sees as much purple in the rags of the peasant as in the gorgeous robes of the king. There are no rich and righteous endowments not anchored in faith and work.

Arid Saharas may be adjusted to living things through irrigation. Man can not grow grain in the rocks and sprouts, but with mattock and pick he may remove the rocks and sprouts from the soil and produce his desires. Thus he may also, with the pick and mattock of will, personality, and work, denude the soul of stones, roots, and weeds, and grow in their place Health and Manhood.

Progress is always affirmative, while Finality and Perfection are negative. One may draw on the Nation's depositories and exhaust its resources, but never can he exhaust the depositories of the past, present, and future mind! The whole man comprises the past, present, and future. The past and future always embrace more of the conditions that surround him than the present. The present is only the acute stage, while the past and future combined may, from a personal view, be considered the chronic state. Man can not eliminate entirely these states from himself, for while they are past and future to the personal mind, they are ever present to the higher and spiritual senses. The personal self can not be free from the past or from the anxieties of the future.

The soul is more important to the whole man than the body. Many of our celebrities, suffering from physical infirmities, have wrought great achievements in science, literature, and philosophy, while psychopaths, sufferers from fixations, are a burden to themselves and society.

How can one grip, digest, metabolate, and apply metaphysical remedies to hardening arteries, glands, and brain cells? Do we subject ourselves to psychic operations daily, to remove obstructions that inhibit the free progress of life's forces? Do we entertain heresies inimical to Health Ideals? Are we immune to Health suggestions through the inoculation of alcohol, tobacco, and sensuous poisons? Psychical surgeons are even more important than physical ones. Just as the physical surgeon, with grim determination, removes diseased bones and flesh, so may the surgeon of the mind, with the steel of his will, remove every vestige of mental disturbance.

The student of The MORE ABUNDANT LIFE may administer at will sedatives and anæsthetics of work, duty, and worship. One must lose himself in Work, if he would find his own baptismal fount and pool of Siloam. There is enough energy stored in the batteries of morbid and sickly thoughts to regenerate the world.

The Bible, Science, and Philosophy say, "God is all in all, and the fullness of him that filleth all in all." "In Him we live, move, and have our being." Serephita says:

"Our crimes are but relative. They are divine results of which the causes are unknown to us. Everything is God, or God is naught. We do not, then, 'say' our prayers. Prayer lights up within us, and is a faculty that acts of itself. It acquires a vital activity which lifts it above all forms. It links the soul to him as the roots of the tree are joined to the earth. The elements of things flow freely through your veins, as you live the lives of the worlds themselves."

This master-gem, and definition of Prayer, is from the pen of the immortal Balzac. He wrote it after God had guided him through all the jungle states possible to man,

from the life of the humble aboriginal to exalted ruler, in response to the "small voice," which whispered to him thus: "You have shown that every house must have a foundation, a pantry well filled, a dining room, a library, a sleeping porch; you have lifted the curtains; we have seen the basement walls, looked on the bountiful tables; have seen what you read and wrote, experienced your social ideals; and have seen the nice soft beds where mighty heads slept. But you have yet to show us the "Outlook over all," where you enjoy the intimate presence of God, and commune with him through stars and shoreless blue. For does not our spiritual philosophy teach us that man, the highest objective source of intelligence, may talk with God, the highest subjective source of intelligence?

The farmer knows the value of seed selection, soil study, moisture, and intensive cultivation in growing a "bumper" crop. He also knows that the thoughtless drift crop, oversheltered by infestuous weeds that steal the nurture from the soil, will only produce Zero. There are genetics, eugenics, and euthenics, assimilation and metabolism, of the soil as well as of the soul. Weeds and filth of vigorous growth will poison the soul as well as the soil. Thus all vegetable growths are almost wholly dependent upon the vigilance of plow and hoe, just as human plants—our girls and boys—are dependent for succor, nurture, and training upon the diligence of the home.

A sound biology would relieve civilization of much self-censure, and would be a guarantee against the crimes of ignorance, poverty, and inefficiency. We should not have to build upon sandy foundations. Wedlock and Home are the Gateway to life and society, and the cradle of Church and State. Healthy ancestors make the nurture of spiritual characteristics easier.

We can not populate the world with vigorous, upright children unless we have eugenic parents and hygienic environments. The government makes the startling statement that eighty-five per cent of the male adults have the mind of a normal fourteen-year-old boy. Our earnest thinkers know why; also that the number of mental and physical defectives is increasing.

The horticulturist studies with minutest biological detail root and vine, bud and leaf, flower and fruit; the agriculturist, soil and seed, grass and grain; how different to the progeny of man, who is the result of haphazard mating rather than of prearranged eugenic plans. His study of social hygiene and biological selection is obscured by sensualism. Jesus was willing to break every ecclesiastical custom of his day to prove that man is better than a sheep or an ox. Are not we willing to throw ourselves into the stream of the more abundant life in order to show that our present-day man is to be surpassed? Every lad and lass, every bride and groom, every husband and wife, every father and mother, should ever throb and thrill under the inspiration that their progeny may be Supermen!

Compare the best specimens of wild plants to the best specimens of domestic ones; the diminutive wild strawberry to that which our horticulturists produce under intensive cultivation. One is left to the undirected forces of nature, while the other is the finished product of scientific care. Contrast the human waifs of the slums with the children of our better homes in city and country.

The human plant has a thousand faculties for interpreting and assimilating where the soil plant has one. The elements of the soil are physical, less complex, and not subject to temperamental aberrations.

Man is not static, but in the making. He may, through

the alchemy of will, work, and enthusiasm, transmute hate, envy, jealousy, prejudice, and the inharmonies of Sadistic and masochistic temperaments, into love, health, happiness, knowledge, wisdom, beauty, and peace, within and without.

The plant, like the human, has a mystic sense, and lures from earth and heaven, through thirst and hunger of vine, leaf, and root, its lustful wants of humus and nitrogen. These combine to facilitate the release of other chemicals that make the plant lusty and healthful, and give the soil a new dynamic.

So may the yearning personality of that mystic combination, body, mind, and spirit, the royal trinity which we call man, lure from the infinite realms the life and love that surpasseth understanding, filling the soul with spiritual nodules of transcendent divinity, thus facilitating the submergence of the self for the good of the whole, and, like the plant, drawing from the infinite reservoir the humus of Health, Harmony, and Good-Will to enrich and potentialize Human Society.

If the soil, by the application of ethical conservation, may be sustained for an indefinite period—perhaps millions of years—may not the family, community, state, or nation—or the individual life—be sustained for indefinite ages, through the adaptation of habits, thoughts, and synthetic constructive activities?

The above thoughts are couched in the following quotation from my book "What's in a Dream," written a quarter of a century ago:

"Man is the microcosm, or a miniature world. He has a soul and mental firmament, bounded by the stellar dust and the milky way, and filled with the mystery of suns, satellites, and stars. These he can study best by the astronomy of induction and introspection. He has also a physical

plane, diversified by oceans, lakes, rivers, fertile valleys, waste places, and mountains. All are in cosmic interdependency as they are in the macrocosm. Here rests the mystery of being—the grandest of subjects! The student is no less bewildered and awed than the geologist who gropes blindly through the seams of the earth searching for links in the infinite chain of knowledge, or the astronomer sweeping the heavens of the macrocosm in quest of new phenomena. The two planes are dependent upon each other. It is the smile or frown of the firmament that blesses or diseases the earth. It is likewise the impure firmament of the microcosm that diseases the body and soul. If it reflects the drought of thought or the various states of evil, deserts will enlarge; jungles of infectious venomous growth will form the habitation of lust and murder.

"If evil thoughts will infest the soul with ravenous microbes, good thoughts and deeds will starve and suppress their activity, and create a heaven to supplant them. With this grand and eternal truth in view, man should ever think kindly of those about him, control his temper in word and action, seek his own, think the best of thoughts, study to relieve the worthy poor, seek solace in the depth of being, and let gentleness and meekness characterize his life. Then will he sow the seeds of a present and future heaven. His day thoughts and night thoughts in harmony will point with unerring forecast to a peaceful end. Spiritual and helpful warnings will fall upon the dream mind as gently as dew upon the flowers. When our external lives are guided by the forces within, sweet are the words and messages from our own spirit; for those who are truly blessed are those who seek divine love through the channels of their inner world of consciousness."

Upon this important subject the author of this book has

written a series of twenty text books, entitled "Taylor's Bio-Psychology"; in the twentieth book his theme is "The Bio-Psychological Law of Progress by Day Dreams," in which he treats of the rejuvenation and prolongation of individual life and he shows the scientific law by which one may be "Young at One Hundred." He says that life must of necessity be forever renewing itself by increasing its complexity and range of experience; that monotonous repetition, within a limited range of experience, results at first in hypnotism and then in death, and that the chemicalization of old elements with new in such a manner as to establish a new complex on a higher plane, as in new birth, will tend to extend life in all directions including the time dimension. He says it is an obvious fact that when a young virile man enters an old community with new and vigorous ideas he will rejuvenate the whole and expand and prolong its life; that, on the same principle, a new and vigorous gland being grafted into a decadent organism will rejuvenate and extend its life for a period of years; that a wound produced in the interstitial membranes of the gonad glands, known as Steinach's incision, will cause new cells to generate and multiply to fill up the gash; that these new cells will, even more decidedly and satisfactorily than grafting glands, rejuvenate and prolong the life of the decadent individual; and that the generation, organization, and re-organization of the cells of the brain, the dominant gland, will still more decidedly and satisfactorily prevent decay and restore the youth and prolong the years of man's life.

His argument is that, since the hyper-proliferation of the interstitial gonad, or sex cells, caused by a wound will rejuvenate, expand, and prolong life for a period of time, then the hyper-proliferation of brain cells will produce even better and more lasting results.

He further argues that, since the brain is the master

gland and that it now contains gray matter sufficient for the generation of many billions of new cells, and that the fore brain is still in a state of growth and evolution, not having yet reached the zenith of its development, and that, there being no end to the possibility of re-organization of brain matter into more and more complex formations, man may forever repeat the process of rebirth and regeneration of the entire organism through the rebirth of brain cells. He then shows that, with the generation of every new and creative idea, there is the generation and re-organization of brain cells, as evidenced by the experiments of cerebro-histologists and by the vigorating thrill which every individual received throughout his or her entire body every time a new or creative idea is formed or a new success is achieved.

It was with view to leading men and women into the threshold of The More Abundant Life that this book has been written, and it attempts to place the key to life's richest treasure houses in the reader's hands.

Through self-control, one may prevent the masquerade of falsehood in the form of truth before the kodak of the mind. He chooses words to express ideas; so he may, by excluding uninvited guests, live health ideals. It requires constant work to keep the filth of the flesh from the garden of the soul, where the divine plants of health, happiness, and success are nurtured. The soul has for its dwelling place the human temple, and every door leading to its entrance should be carefully guarded.

From the tiniest spark, seed, or germ may develop a conflagration, a devastating pest, and a malignant disease, leaving in their wake ruin, starvation, and death. If such disastrous things may happen on the mundane plane, what may not take place in that more important and limitless

realm of the soul, if the tiny deeds and thoughts of evil, the uninvited callers, are not barred from its plastic domain?

Health, the perpetual spring, or Fountain of Youth, is the most valuable asset to social, artistic and moral values. It is everything, from the sporting trout, playing in the limpid mountain streams, to the savants, browsing in the classical fields of literature. As well expect a highly cultured family to be happy in an unkempt house as that the spirit should be happy in a diseased body.

One may be rich in health without taking from another similar resources, but he can not be rich in money, power, position, and favoritism without exciting envy and opposition. All the forces within us cry out for the attainment of righteous wealth and power, and spiritual justice, and this impulse, we believe, meets with the demands of our Christian civilization.

Man builds sensibly, after divine patterns. He uses the grosser and more massive materials in the foundation, and correspondingly modifies the strength of his structure until he reaches the roof. But as he progresses he becomes more concerned with the architectural beauty. Vanity and pride are enlisted. So it is through all processes of development and progress. God has no minor parts. Every cell of muscle, heart, and soul are of utmost importance to bring us into harmony with his Love, that we may enjoy increasing power and health. The moral of this, we believe, is that whatever man does he should do with all his might!

Health and progress demand that we keep the integrity of God's laws. If a man lives the law of Evil, he must necessarily live the law of consequences, and endure it. But if he lives the law of Health, he must also live the life of consequences, and enjoy it.

After all, we ourselves are the law of God, and live it in Glory or in Shame.

The ancients opened a debit and a credit with the chancery of Heaven, putting all the good deeds performed on one side, and all evil ones on the other side of the ledger. The result of this led them to say:

"Happiness and misery never enter a house until they are invited by the occupant."

"They are the reward that follows Good and Evil as surely as the shadow follows the body."

The spiritual and financial bankrupt should have his books audited. God and earthly creditors should know his standing. Such a balance sheet will establish the relationship to God and Man.

Test your emotional nature for health and disease, until you have found the relation between them.

> "A good tree can not bring forth evil fruit, neither can a corrupt tree bring forth good fruit. Every tree that bringeth not forth good fruit is hewn down, and cast into the fire. Therefore, by their fruits ye shall know them."

The emotional addict, or pervert, can not nurture sanity, health, or success, any more than the drug addict or pervert can escape insanity, disease, and failure. Both are devoid of psychic ballast, and subject to paroxysms of anger, split personality, and to other temperamental idiosyncratic or compensatory hysteria that produce headaches, nausea, and a train of other diseases.

Society's inordinate appetites for drugs, narcotics, and pleasure are to be deplored. They foster disease, and impair spiritual unity. The natural physical laws must be observed, as well as the natural spiritual laws. One can

not have his cake and eat it too, but one may make, from the fruit of the flesh and the spirit a synthetic compound, seasoned with the spice of wisdom, that sanctions a rational fullness of life.

Self-conscious and emotional habitues are victims of self- and family-love dementia. If they would work self-censure and aggrandizement into daily conduct, they would cure themselves and relieve civilization of homicides and suicides. Those who blame others and never admit their own mistakes are intolerant bigots, dominated by the lash of envy and jealousy. They are obsessed with the sin of selfishness, inharmony, and injustice. According to newspaper reports, a young girl murdered her friend because she wanted the latter's pretty clothes. Another committed suicide because a woman had copied her dress. These acts are symptoms of a diseased mind which places an abnormal importance upon outward adornment. It is categorically the same whether one murders because his sweetheart, money, or reputation has been stolen. The MORE ABUNDANT LIFE would rationalize these environmental influences through spiritual understanding. Those who expect things done for them are not only ungrateful, but do less for themselves and fellow human beings. They are fiends of self-pity, and are never happy unless making others miserable. Complaining and fault-finding are always eminent in their minds. There is nothing sacred except their own shrine, and *will to power*. These psychic weaklings, who can not be reborn by a thought, are drifting on the sea of life, without a compass. They can see only their side of every question.

Psychic insanity and maladjustment is more frequently encountered than normalcy. These unhappy, pathetic perverts, who twist and garble fact and innocence into distortions of guilt, comprise the majority of mental defec-

tives. They boastfully, glibly, and indiscreetly recite diabolical accusations and scandals, and write with terror and finality infinite reams of subconscious irrelevancy—wake from their termagant mania and psychic debauchery without regret or remorse, into the tranquillity of their normal conditions. This type of psychopath is either timid and retiring, or bold and officious—never quite self-poised.

They are grown-up children, handicapped by arrested developments, and dominated by unmoral, egotistic kleptomaniac cravings, until their mental contents and relation of conscience to justice have been impaired. They have uncanny, shrewd, vixenish, malformed and Satanic mentalities, and dwarfed and distorted visions, brought over from childhood fantasy. With tongue and teeth of viper and hyena they rend flesh and reputation of friend and foe alike, and then instantly withdraw into recessional complacency, and with sweet and honeyed words meet the object of their rage. They shoot recklessly arrows tipped with calumny, and teach by dictation rather than example; that is, if their neighbor is not up to their standard, they tell him about it. They waste their precious helium with wordy profanities; they magnify the beam in their brother's eye, and minify the mote in their own. They compel support and demand attention by the savage ferocity of tantrum authority. In explosions of obsessional anger they vituperate unmercifully, and are never without the proverbial chip or armour of righteousness.

These megalomania ingrates, who were never controlled by their parents, and never controlled themselves, were forced into a life where service is demanded; they are, like warlords, never wrong, always right. They are easily thrown into a malicious rage, and menace life with their murderous missiles and stilettos. They are not convinced, though they provoke murder, failure, and disaster. Their

benefactors are always at fault. The growth of psychic derangement and its resulting tragedies is amazing. Fear that the family or individual skeleton will emerge from its closet is the cause of cyclic mania and schizophrenia, or split personality, that peoples the world with Dr. Jekyls and Mr. Hydes.

The cure for these psychopaths is *mental adjustment*, through spiritual renovation, or the removal of psychic cancers and thorns that follow self-discovery and confession. Those who discover and confess are born of the spirit, and baptized in the fire and enthusiasm of service; thus initiated, they know that Idleness poisons, and Work purifies. They thrill over the birth of a new thought, or victory. They incarnate the spirit of Jesus, who said for this purpose was he born and came into the world, that you may have The MORE ABUNDANT LIFE.

By this new birth, Sadistic or cruel, masochistic or self-inflicting, and schizoid or split personality are purified and unified into syntonic or harmonious being.

Shakespeare, the composite man, perhaps the greatest syntonic, and most perfect "cosmic fit"—an intellectual and magical giant who held aloft his torch, lighting the night of ignorance and superstition—whose mind seems to have touched and reveled upon all the shores of knowledge, and who has bewitched and bewildered the world with his marvelous insight and inspiration, put into the mouth of Julius Cæsar these immortal words:

"Let me have men about me that are fat;
Sleek-headed men, and such as sleep at nights.
Yon Cassius has a lean and hungry look;
He thinks too much: such men are dangerous.
* * * * * * *
Such men as he be never at heart's ease,
While they behold a greater than themselves."

Sleepless nights, conspiracy, and gaunt, sallow physique

are all symptoms of psychic derangement. The lean and hungry wolves of inordinate ambition, psychic subnormals, lying in ambush, have ever menaced the economy of Justice, by enthroning the triangle of envy, jealousy, and self-righteousness.

The ethical and esoteric value of the diet of the mind is therefore more potential and virile to health, happiness, and success than the diet of the body. One must keep near the great arteries of life if he would invoke cosmic recognition, and tap the sources of redemption. One thus fortified may turn disease into health, and failure into success.

We once saw a Mexican teamster, seated in his Texas Empire wagon, and with twenty lines in his hands, driving ten pairs of mules with apparent ease. By manipulating whip, lines, lips, lungs, and brakes deftly and expeditiously, he restrained his mules from tangent tendencies, and kept them in harmony with his views.

Can one imagine himself sitting as sole dictator somewhere on the throne of his psychic empire, robed in the radiant apparel of Cosmic Power and Authority? He gathers in the multiplying lines from every part of his domain, that grip and hold in subjection the carnal passions. Thus seated and entrenched, with the mystical appliances of spiritual radio and wireless, he overlooks his limitless realms of personality and heredity, inhabited by millions of chaotic thoughts, purposes, and deed images, influenced by every voluntary and involuntary impulse, desire, and act. These countless and undifferentiated mongrels of image population—a psychic moving-picture menagerie—are his children, stamped with the birthmark, date, and occasion of coming into life. He may replace these thought creatures of mental ptomaine with the radiant children of adjustment and harmony. The fall of empires and the failure of individuals are the product of discord.

Who is this divine compound called man? What are our mental concepts? Can we achieve the ideals of this book and change our temperaments as an expression of our spiritual percepts? Are we ever to remain as the leopard, unable to change our spots? To sublimate the fox nature into sincerity, that we may be square with ourselves? To sublimate the pig nature into altruism, that we may give help to another? To sublimate the serpent nature into Hope and Faith, that we may free ourselves and others from the Hell of Fear and Remorse? To sublimate the wolfish hunger into a spiritual hunger for the welfare of others? To sublimate the whole into the innocence of the lamb, the faithfulness of the dog, and the courage of the lion, that we may subdue and spiritualize the passions of the flesh?

One may, by a system of beneficent and spiritual thought, fill the domain of the soul with health-generating forces. In this way he may, through maintaining the perfect accord of his enginery, overcome his psychic complexes and find the orientation that will enable him to defy the "forty day power and pleasure tempters" of the world.

Man is a harmonious cosmic mixture of a million lower insect and animal forms. He may, through self-control, conscience, and imagination keep the equilibrium of his menagerie, and escape the "mad house" where animal nature runs riot. Self-control, to man, is as necessary to his well-being and sanity as the physical equilibrium of a building is to its existence. Anything out of plumb, mental or physical, can not endure. Every structure or organism, human or mechanical, is dependent upon symmetry for its permanency and usefulness.

The crowning aim of the ancient was to be his own master, his own architect, his own physician, and his own

priest. Psychology, the coming Master Science, teaches man to be an overcoming instead of an undergoing force. Parents should know its value in the training of children; business men should realize its power for turning failure into success; the world should know its worth in converting jealousy, anger, and spite into love.

The soul, the son of man, if created by the higher and spiritual self, may commune with the uncreated.

The Health Aura of God may envelop you sweetly and gently, as the ozone of the mountains; subtly pass through you, as an electric current, leaving in its intangible but unconscious wake a new energy. One may enlarge the scope of this mystic sense by practice until it fills his being with its wealth of solace.

The five senses syndicated and applied is knowledge.

Knowledge plus experience is Common Sense.

Common Sense plus the sixth and seventh senses is Wisdom.

Wisdom is the true Health and Success formula.

Worldly wisdom alone is destructive, but with a spiritual background it is constructive; thus the invisible hand has written into it the formula of Health and Success. One can not achieve Life's real ideals without giving deference to both spiritual and material, because one is absolutely useless without the other. God's real Prime Ministers are quick to confirm partnership with Him.

If the primate, directed by the limitations of unicellular instinct, has groped through the mysterious processes of the unconscious presentation into the polycellular presentation of the higher vertebrates, what may man accomplish by purposive action when directed by his voluntary assent and accentuated by the increased accumulations of heredity?

One may expand the conscious power of the sixth sense by putting those of sight, sound, touch, taste, and smell in repose. The sixth sense is the subjective mind, and is conditioned by the ratio of good to evil filtered through the strainer of objective and elemental activities.

The seventh sense is spiritual, and therefore unlike the objective or subjective mind. It is incorruptible, and automatically refuses to function while its mediums, the first, second, third, fourth, fifth, and sixth senses are through the incarnation of sensualities not in rapport with it. When the objective, subjective, and spiritual are in tune with each other, through living the good will of Jesus, they may be mutually helpful. In this way evil deeds decrease and good ones increase the serenity of the soul, which determines the conscious functioning of the spiritual sense. The Soul is the universal storehouse for objective activities. It is the automatic receptacle for good and evil thoughts and deeds originating from objective sources. Nothing can escape it.

Law is supreme in the economy of God. Man is a part of that irrevocable law. He lives the law of reward or punishment inherent in nature. He may send a message by post, telegraph, telepath, or wireless, but if any of the mediums are impaired, the message will not reach its destination.

We may disturb the peace of the subjective realms by incarnating into it the crass and materialistic thoughts and deeds to such an extent that the spiritual mind can not telepath its messages of Love, Health, and Good-Will to the objective mind, because of intervening impurities.

We all know what it means to have a cistern filled with muddy water. It requires many days to sublimate it into a clear pool, either by letting flow into it tiny drops of clear

water, or by the settlement of the sediment. Similarly, it will require the rebirth of *thought*, through the purification of time, to sublimate the effects of anger, hate, and jealousy into the health of good-will.

Telepathy seems to have been proven to the satisfaction of mental scientists; that is, that one finite mind may telepath thoughts to another. If this be true, may not the infinite mind telepath to the finite mind? The MORE ABUNDANT LIFE answers "Yes," and shows *Why*? and *How?*

Only the free intelligent personality may enter the realm of the spiritual self and find peace, happiness, and prosperity. One must therefore think pure thoughts, health, happiness, success, and good-will, if he would unlock the doors that lead to communion with God. Self-Control is the cultural road to Spiritual Understanding. "He that ruleth his own spirit is greater than he that taketh a city."

The results of scientific, and especially of chemical research, are more marvelous than the ghost that disappears through wall or locked door. Radium defies metallic density. A vessel completely filled with water will receive into its interspaces respectively alcohol, ether, etc., without producing an overflow. There may be, in the blended soul cell, a mystic force that does not respond to microscope or chemical action; a super-subtle inter-atomic entity, resident in all living organisms, from a monad to a Goethe, that has for its object a definite and vital connection between life on this plane and the personal conscious life after death. The MORE ABUNDANT LIFE says "Yes" to this supposition and places the key to the esoteric chambers of Divine Secrets in your hand!

Mr. Miller's Health and Prosperity Specifics

Gossipers, breeders of social scandals, menace Good-Will and Health.

One who steals money from another may replace it; one who filches from another a good name steals that which enriches not, but makes one poor indeed. The law of health refuses to constructively assimilate inharmonies.

Those who do not open the windows of their soul to the white rays of life are bankrupt in all virtues of life.

The over-loading of mind and body is a wrecking process. Why insult God's common sense by loading a one-ton truck as if it were a five? No man or family ever gets a start, materially or spiritually, without the use of common sense. One rarely fails without the misuse of it. Find your own capacity, and that of your vehicle, and load it accordingly.

Repression, uncensored by the spirit, is the source of mental anæmia and physical inanity, while expression, buoyant and educational, is the fullness of Health and Wisdom.

The ardent apostles of The MORE ABUNDANT LIFE may triumphantly ride the crest of every wave of anger, hate, and disease, and place the wreath of reconciliation on the clash of every thought.

Avarice is the quality of the bleached blood of the hypocrite. One should always be at peace with himself and others if he would avoid the disharmonies that wreck health and happiness. If one always shows gratitude by giving better service than he receives, he will be blessed. Gratitude, a sustainer of Health germs, is the quality that develops the red of the honest man's blood. If one en-

courages avarice by receiving better service than he gives, his blessings will not be full and abiding.

The practice of true Ethics by majorities will relieve the tension of social evils. Zeal for harmony in the home will create harmony in the community, the state, and the nation. We all have a free perpetual option on both health and disease; which will we choose?

Spiritual values are based upon motives, more than upon worldly consequences. Hate and envy, service and goodwill, in the home, will be passed on to the community and nation. The problem of the home is to transmute the poison of spite, anger, and jealousy into the anti-poison of love, goodness, sympathy, and sweet reason.

Compare the fruits of anger with the healing power of love. Try gentleness and unselfishness in home and with neighbors.

Do not envy your neighbors their new frocks and limousines. Wear your cotton attire with the same serene dignity that others show in their silks. A beautiful casket may contain worthless gems. A true material value has a humane setting.

Our standards of religion should stress what the God-filled man *will* do, more than what impoverished souls *should* do. Thus we would thrash the kinks of hypocrisy out of civilization.

One may not always be satisfied with Sunday worship and week-a-day desecrations.

Man and his forebears have yet to formulate a system of ethics that will maintain a normal state of civilization, preventing war, and the collapse of nations. We have yet to find a cure for ignorance and poverty. The cure for one will cure both, and add many a score of years to life.

All business, health, and social philosophies are so intimately related that one can not righteously practice one without the others. God, the great physician, unless assisted by you, his son and patient, would invalidate personal health vibrations. One can not work successfully against God; nor will God coöperate, unless one is interested.

Our sages were pupils in the non-graduating overcoming cosmic university of Truth. We are all beginners in the same university. What are we going to do with the opportunity?

Anger is a consumptive germ, while self-control, its opposite, is a Health restorative.

One's mind may be a sealed vault, filled with the stench of accumulated heredities, but may be fumigated through intensive projection of Health, Happiness, and Success thoughts.

The psychology of The MORE ABUNDANT LIFE is a subconscious method of promoting health, happiness, and success. Subjects may, with or without their consent or knowledge, receive psychic assistance.

How many of us dwell upon our ills, and harbor morbid thoughts, representing stagnant energy that could be purified by vigorous health thoughts?

This little story will illustrate: As plans were being made for sea burial of a dying pneumonia patient on a homeward bound vessel, the ship was wrecked by an explosion. Among the survivors was found the patient well and strong.

The major words connected with life, health, and success are Self-Control, Justice, Imagination, Enthusiasm, and Harmony.

INTRODUCTION BY THE AUTHOR

The self-evident need of this generation is "The More Abundant Life." Life is the proper measure of all values, for it is the strength of the almighty and eternal source of all existence working in accordance with the laws of organic growth and progress. Its increase is the method of deliverance from past catastrophe and of prevention of further hazards. Life must expand and rise to fill up the measure of our civilization with thinking, loving, and purposing power which may serve to impel the world on to the mutuality of inherent morality, justice, and peace, else we may perish.

Life is the broadest, safest, and surest hypothesis for a philosophy of living. It is substantial and it is creative power. Its laws of progress are inherent and come into practice and thought as its unfoldment advances. A philosophy of life based upon any other hypothesis whatever is fragmentary, static, and rigid, else secondary, narrow, and one-sided.

That men may have more abundant life is the most logical, most progressive, most moral, most joyous, most powerful, and most all-inclusive motive ever proposed. Before it every other motive fades from view as the stars of night fade before the light of the sun. Systems of theologies, ethics, economics, politics, philosophy, and religion yield to those who are motivated by this principle.

If we would have more abundant life it is essential that we should take an inventory of its treasures and use them as capital stock in the business of living creatively. Life is infinite and its treasures are inexhaustible. Infinite life works itself out through finite units. It works in them the

will to do according to its inherent laws with which the conscious units may coöperate, if they but recognize them.

The laws of biological increase are the genetic processes of evolution, whereby life becomes ever freer from material limitations with more highly specialized functions and more perfect coöperation and integration.

Natural history has demonstrated the inevitable degeneracy and extinction of those forms of animal life which have undertaken to gain a larger life through giantism and armoured protection. This should be a warning to man who would add the weight of tools, machinery, and material wealth to himself, and would enclose his personality in the finely-decorated shell of a fixed civilization, thinking that he may thus procure the greater happiness. If tools, machinery, property, social and political organization are taken on in a corporeal sense, they will enslave and dissipate human life; but if these are taken up by rational appreciation as extra-corporeal instruments to be laid aside at one's pleasure, they will serve to extend individual life by the control of infinite forces and increase its dominion over the material world.

In other words, a man may dominate matter, or matter may dominate him. He may use tools, machinery, and organized material wealth, or these may enslave him. He may give his life for things, he may shrink it into remote systems extraneous to the self, he may empty himself into the not-self, or he may lose himself in the entangling forest of externals. Else he may expand life to dominate matter and physical forces, he may make the not-self a part of the self; he may, by the power of intellectual appreciation, comprehend the external environment and the whole social structure within his personality, so that the universe becomes the extension of his body and the stars are but the

shining tips of his fingers, which respond to life's demands as the fingers of his hands.

The lamentable fact is that, instead of making our wonderfully fine civilization an extension and enrichment of life, we are giving life in exchange for it. This generation is materialistic, its standards of value are external in the form of money and property, its aristocracy is in the show of things, and it measures power and success by quantity and numbers.

There is no standard of life outside of its own perfected experiential self. A civilization which objectifies all values and measures life by them, or which makes the hoarding instinct antagonistic to phyloprogenitiveness, or which spends life in amassing fame and fortune at the cost of virility and psychic potency, is dysgenic and manifests itself in tormenting hysterias.

Hysteria is a distinguishing feature of the human family in the present age. Hysterics are distinctly human defects. They are symptoms of a too highly artificialized civilization, and they are diseases of the stress and strain of fear and anxiety become chronic. They are the insanities of disgust with the creative forces of life, and are flight from reality.

This is the most restless of all generations. Men and women are driven mad by insatiable desires of which they are ashamed. They are so busy making a living that they have no time to live. Human life whirls in a frightful frenzy of hysteria, the inevitable result of repression of life, hypertension of organism, ambition for power, and greed for things.

From childhood to old age individual life suffers. Infants are born to parents who oppose their coming, and children are de-emotionalized by repressive breeding. Youthful students are taught to haze the efforts of teachers to

generalize facts into principle. They sacrifice faith in spiritual truth for experience in isolated material fact. Middle-aged men are enthralled in detached mazes of diverse extraneous interests. They are compelled to sell their lives in the form of highly specialized technical skill for monetary returns, and to submit themselves to soulless systems of ethics dogmatically superposed by authority for the sake of peace. Old age overtakes them in their prime. Instead of growing in productivity and power to enjoy life, and to exercise the dominion of wisdom at one hundred, they suffer from senile decay at fifty. When men should be most happy they are most miserable. Hypertensions give way to hypo-tensions, and the remainder of life is spent in misery, nursing painful physiological ills. Repression gives way to obsession, and fear and fright drive the mind to insanity.

In this age the order of life is reversed. Human activity is motivated by avoidance and not by creativeness. Men are driven by fear and not drawn by interest. Life is spent as a medium of exchange for necessities and commodities, and not conserved by growth and progress. Experience brings the decrepitude of old age, and not wisdom with the virility of youth.

Under these conditions, strength of character is but the strength of brawn and technique, and not of wisdom and love.

Pretentious social structures are as empty shells. They are leaning towers which men and women feel compelled to uphold lest they be crushed and buried beneath the debris of the falling mass. Men are dethroned, subjugated, and thrown like slaves into the treadmill of categorical necessity. They are in a procession and must keep pace with the speed-crazed mania which grinds out their empty

destiny between the upper and nether millstones of a pleasure-pain philosophy.

The sacred principles of truth, justice, righteousness, goodness, love, and golden rules are prostituted to the level of nominal slogans for the justification of carnal greed and ambition.

The present civilization is hysterical. Hysterical action is not life. It is the attempt to compensate the loss of life. Yet life is not actually lost, for it still abides in subterranean caverns, and it still bleeds from the wounds of human conflict. It manifests itself on every possible occasion, however hindered and enfeebled, for the purpose of taking vengeance against those who ignore its rights.

Life's reserves are subjective. Recent scientific investigations have revealed to us the unmeasurable treasures of life. These treasures are organic to life itself, are found in physiological and psychological form, and lie hidden in the secure vaults of the subjective nature of man and of the universe in which he lives. They are for man but can only be unlocked and liberated for his enrichment by attention to their manifestation in meditation and dream. The dream itself must be treated in a scientific manner if error would be avoided and values appreciated. Therefore, this book is an attempt to lead the reader over the path blazed by the present day scientists and psychologists through the analysis of subconscious deposits for the discovery and utilization of the rich treasures of life hitherto hidden from rational consciousness, though secretly experienced and enjoyed in a general way as a whole.

But we have found dreams to be the language of the unconscious manifest as subconscious and superconscious content, which is the sum of all history, all law, all knowledge, all power, and all wisdom, and is the determining

factor in all forms of life. To heed the urge of the unconscious and the superconscious and receive them into consciousness is the purpose of human life. To know the unconscious is to know the history of life on earth and the laws of existence, and to know the superconscious is to know society and the cosmos. This knowledge does not come to man through his specialized senses nor by observation. It comes through the more general and subtle sense of dreams or by the low whisperings of the spirit, and must afterwards be proven and tested by the rational consciousness; else it will work itself out in hysterical symptoms if ignored or repudiated.

In the past, man's knowledge of himself has been deficient because he studied the history of life by searching out fossil remains and inscriptions strewn along the pathway of earthly existence. Scholars undertook to know man by the observance of his conscious behavior; and they sought to know God by the observance of the objective creation; not knowing that these are but the meager external and distorted manifestations of an infinite life through gross material impediments and inhibitions which it must refine for its artistic purposes before it can make itself really known.

Scientists have learned that the human soul is the living history of the past and that it retains in subconsciousness every experience of past life and that this experience remains indestructible in memory even when it seems forever lost. The conscious mind only takes note of particular experiences and may suffer their loss through amnesia (forgetfulness), but the subconscious mind is cryptopsychic, i.e., it takes note of everything, nothing escapes it, even the things which entirely escape conscious notice are taken up and indelibly recorded in memory, so that they become

an integral and permanent part of the individual life. The subconscious mind is also endowed with the faculty of cryptomnesia, i.e., it remembers everything, and has the power of retaining and recalling facts of experience buried far below the levels of consciousness, even from the very beginning of primitive life on earth; and these are passed on, by the principle of phyletics or inheritance, to empower or haunt the present generation.

The subconscious is the very essence of individual psychology. It is the foundation of the self. All its innate capacities unite with the universe through the faculties of man whose intentions, talents, genius, and creative inspiration arise from the union of the conscious, the subconscious, the unconscious, and the superconscious factors of existence.

Everything happens as though the conscious were but a very small part of the self. It is a part, however, which is entirely conditioned by the more important whole which remains cryptoid, i.e., it continues to act secretly and mystically in the ordinary circumstances of normal life, and only rises to consciousness in dreams, daydreams and meditations. Love, conscience, judgment, rational thought, and all the finer attributes of man are found to be rooted in the life stream, hence are to be treated biologically rather than culturally.

The cryptoid treasures of life in the form of the past generations of living creatures, of the impersonal laws of the universe, of the emotions and ideas of the living races, and of the superpersonal principles of the spiritual world are inherent and stand at the door of the individual consciousness and knock for recognition. These are usually barred by particular and present interests during waking hours, yet at night, when deep sleep falls upon the senses,

they come in and hold communion with the spirit of man and send up their messages, warnings, inspirations, and prophecies to his consciousness in the form of dreams. These he may ignore or treat with contempt only to his hurt. Accepted, they will become as divine revelation and superlative wisdom, provided man rationalizes them and pays proper heed to their messages.

If he is wise and willing, he will give full expression to life and sublimate and elevate his natural instincts with the transformation of his environment. The voice of nature interpreted by scientific reason declares that perfect and perpetual adaptation of the individual to his ever-changing environment with perfect mental and emotional poise and balance is a guarantee of eternal life and progress.

Even a fair observance of the laws of vital acknowledgment and expression as against denial and repression will heal our hysterias and enable us to maintain the strength, virility, intellectual acumen, and emotional balance of youth until we can number the years of our life by centuries and perhaps by millenniums.

If we would escape the distressing symptoms of hysteria and give biological value to our fortunes, social value to our civilization, spiritual value to our education, moral value to our activities, and save our souls from destruction: we must give full recognition to our dream life, and extrovert our vital energy with its emotions in creative living, loving and thinking.

In view of the foregoing facts, so obvious in our day and generation, it is time that some special consideration should be given to life itself; and, that we may learn to live more deeply, more broadly and more grandly, I offer this treatment of the subject. I shall begin this study with a story of physical and material development, since our

understanding of human life also necessitates a scientific study of the history of the factors of the material universe in its evolutionary developments, and will follow the development until personality stands upon the summit of biological and psychological evolution and visualizes in prophetic outlook the prospects of immortal and eternal spiritual progress.

Walt Whitman gives expression to this great truth,

"I am the acme of things accomplished and I am the incloser of things to be."

CHAPTER I

The Genetic Principle in Magnetism

Magnetics

The principle of magnetics is fundamental to the scientific explanation of our world as it is. In the ultimate analysis everything is but a localized magnetic field.

Monism and Dualism

Scientists base all their calculations upon the interactions and mutations of matter and energy. Some, holding to the theory of duality, accept both matter and energy as ultimate reality. Others, holding to the monistic nature of reality, accept the theory that ether or some other more subtle form of inert matter is the ultimate real from which energy arises by virtue of fortuitous tensions. Still others of the monistic school hold that energy is the final reality and cause of existence, and that the crossing of lines of energy in duration forms event particles in space which through inner tension become selective and form themselves into electrons, atoms, and molecules. More recent schools of monists recognize both matter and energy as two modes of expression of one and the same existence, which is manifest in nature as dynamics in the forms of electro-dynamics, chemico-dynamics, bio-dynamics, and psycho-dynamics. Religionists denominate the ultimate reality as God.

Magnetic Pull of Atoms

Whatever may be the theories of the scientists as to final reality and final cause, they are a unit in descriptive science and in declaring that all physical matter is composed of very small particles continually vibrating at almost inconceivable rates of speed, which are determined by their weight, inner strain, and the influence exerted upon them by the magnetic pull of other atoms.

Inner Tensions

What appears to us as solid is the interplay of forces

whose speed of motion and equilibrium determine also the impenetrableness and hardness of the matter. In the world of matter, the molecules, atoms, and electrons are moved by inner tension and are in perpetual motion. What we know as physical matter is a swirling mass of energy impressing itself upon space, for a period of time, being held in equilibrium by other forces moving through a finer medium which fills the interspaces between the atoms and the worlds.

Vibratory Sympathy

All particles of matter of the same weight vibrate synchronously through the medium of etheric substance. This law may be demonstrated by placing a number of musical instruments in a room and striking the keys on one of them while observing the response of the notes on the others. If the C string is set in vibration it will have no apparent effect on any other note but it will set in vibration every other string attuned to the key of C. The vibrations are carried by the atmosphere which fills the interspaces between them. In wireless telegraphy, the radiogram is carried to every receiving instrument through etheric matter which fills the interspaces between them, but it is only taken up by those receivers which are in tune with the transmitter and all others are undisturbed. Thus atoms in synchronous harmony are compounded into complex substances and into organic life through response, leaving out those atoms which vibrate to other keys in the scale for other forms of existence.

Synchronism

Heat waves are discordant to the waves of compound substances and cause molecules of matter to break up into their component atoms. There are no compound substances, but only simple atoms, in the sun owing to the disturbance of the very short rapid vibrations of heat; but,

under more favorable thermal conditions, they may arrange themselves into molecules and crystals or into organic compounds. The union of synchronous electrons of a very high rate of speed and very short oscillations constitute atoms. Atoms vibrate at a much lower rate and to much longer oscillations and join other atoms according to their valency in a synchronous whirl and form themselves into molecules which respond to still longer and less rapid oscillations. Likewise, molecules are united into crystals which respond to a much lower rate, and crystals unite into mass which responds to still longer oscillations and slower rates of vibrations, as exemplified in the movements of the planets around their central sun. The same is true of organic substance, which is compounded into cells, organs, glands, tissues, muscles, nerves, and senses on up to the thought apparatus, which is responsive to and synchronizes with the longest oscillations and least rapid vibrations within human experience.

Instability of Matter

No two atoms of matter sustain perfect harmonic vibratory relations. If perfect harmonic relations should be reached between all the atoms and compounds of atoms, then all chemical change, all growth, and all life would be brought to an end. Organic life is more complex and less stable than the inorganic and must forever seek an equilibrium, which it never exactly finds. The range and reach of life depend upon the instability, plasticity, impressionability, retaining ability, elasticity, and adaptability of the individual to the elements in an ever changing world of matter and energy.

Man an Atomic Complex

Man, considered from the physical standpoint, is an aggregation of the same atoms which were once a part of the fire mist in nebulous form, which have necessarily

combined and integrated into mineral entities and animal entities. All of these he shares in common and by them he is related to a great scale of harmonies. He is in synchronous relationship with everything from the single rapidly vibrating mineral atom to the slowly moving complex organism, and he is moved by finer impulses and deliberations of conscious thought and judgment concerning their relations and adaptions with the universal scheme of things.

Scale of Human Experience

Taken as a whole, a living organism may run the whole scale of existence and find sympathetic relationship with every note in the scale and combine them into harmony, rhythm, and symphony in itself. The synchronizing force on the level of the atom in the mineral kingdom is recognized as magnetic attraction; of the plant in the vegetable kingdom as selection; of the individual in the animal kingdom as lust; of the ego in the human kingdom as love; of the truth in the universal kingdom as faith; and of the prospect in the future kingdom as hope. All of these forces are working in man at one and the same time through an interrelating medium which runs through the entire scale of levels from the lowest to the highest, interblending them into a unit called, on the physical plane, an induced magnetic field; on the animal plane, animal magnetism; and on the human plane, spiritual influence.

The constant vibratory force in nature impels to constant progress onward and upward, and in all the rounds below man the response is autonomous; but man may coöperate or violate, progress or retrogress, integrate or disintegrate, create or destroy.

Thought is also a vibrating force playing upon subtle forms of matter and is capable of being transmitted along the nerves to every fibre and cell of the body. Through the

interpenetrating and interrelating etheric substance it may hold communication with the individual members of the social group and of the universe by the action of sympathetic vibrations.

Inward Vibratory Forces

The intensity and the wave lengths of thought forces vary with varying kinds and degrees of thought. Mental conditions such as greed, hatred, lust, fear, and a guilty conscience send through the individual being a vibratory force which is discordant to the constructive force, which is autonomous and life-expanding; but such mental states as purity, beauty, goodness, virility, kindness, benevolence, love, and a clear conscience produce inward vibratory forces which harmonize with those from without. Such a mind is in sympathetic tune with the infinite.

Sense Vibrations

Physiologically, man is vibrating synchronously and autonomously with the great scale of oscillations that emanate from the various elements and compounds in one complex universe, and they are felt in the emotional nature in the form of coenæsthesia, or blended and subdued feelings or stimuli. But the specialized senses and conscious brain centers are at this present state of development aware of only a few short ranges of vibrations in the infinite symphony. The auditory sensations only range from 32 vibrations to 36,000 per second. The sensations from heat range from 350 billions to 600 billions of vibrations per second; and the sensations from light range from 350 trillions to 755 trillions of vibrations per second. Man's senses leave many octaves of oscillations out of consciousness. By mechanical devices he has been able to transform great ranges of vibrations which heretofore escaped the specialized senses into forms acceptable to his senses. There are the infra-red, the ultra-violet, the X-ray, the photo-

graphic, and many other octaves in the scale of which we have no conscious knowledge except as cellular and organic tonus and subconscious kinæsthesia, or feeling of response. This is so by virtue of the elements composing the body vibrating in harmony with the same elements in nature. Man is interrelated and interpenetrated by the same etheric substance both below and above the conscious level of the nerve fibre composing his sensuous system, and these influence the individual physiologically without its conscious awareness of this relationship.

Through the principle of Bio-Psycho-Genetics the subtle laws of magnetics, of attraction and repulsion, of harmony and discord, are at work in the creation of form and mechanism and in making way for the dynamics of life to carry on the work of creative evolution.

CHAPTER II

The Genetic Principle in Bio-Dynamics

Bio-Dynamics

Life Universa

Vital energy is in every thing. The crassest materials are alive, everywhere and always. The elementary substances which are held in balance by the attraction of magnetics were formerly spoken of as dead. These have been proven to be alive and to exercise the selective principle of choice in their method of response to external stimuli. They react from within rather than to suffer themselves to be mere passive objects moved solely by extraneous forces, and these characteristics place them at once in the category of life which we may speak of as psychodynamic forces.

In the material world all phenomena seem to be the result of inward tension or strain quickened by external stimuli.

Gravitation and Levitation

There are two interacting forces operating in the universe which perpetually attempt to compensate each other—the gravitative and the levitative. The pull of gravitation draws to the center of the atom or the mass all the vibratory influences which play upon it from the external environment. This gravitative attraction results in the storage of the energy of experience within the atom or the mass like the charge of an electric battery and constitutes an inner or subjective tension or strain. This in turn is discharged in the form of levitative or lifting energy. The extent of its levitative power and the height to which it ascends depend upon the amount of energy stored within through experience of the external environment, the intensity of the strain or charge, the suddenness of its discharge,

and the amount and kind of matter it must carry with it

Outward Manifestations

The inner strain manifests itself in many forms and these forms are classified according to their plane of manifestation. We have, therefore, mechanical, thermal, chemical, and electrical energy on the plane of grosser materials. We have light, radioactive, vital, emotional, volitional, and intellectual energy on the plane of more refined materials. The most potent and farthest reaching levitative forces are life, light, emotion, volition; and, above all, are intelligence or imaginative thought. Thought rises above all apparent matter and instantaneously reaches the realm of almost, if not complete, matterless existence, which we may call the purely spiritual world.

Scale of Elements

So far, about eighty-three primary elements have been discovered, of which hydrogen is said to have the least atomic weight, 1.008. Hydrogen is the lightest element known and is in the form of gas. Uranium is said to have the greatest atomic weight, 238.2; it is the heaviest element and is in the form of metal. The elements arrange themselves in a scale of qualities in harmony with the law of the chromatic and diatonic scales of the octave. Every eighth element in the scale of atomic weights marks the beginning of another octave in the manual of keys in the great organ of the material universe.

The grosser elements as they become charged with experiences, due to the shocks of external stimuli, become so super-charged in time that the inner strain causes them to break up into their constituent event particles or electrons. These reform themselves under the law of magnetic attractions into lighter and finer elements; just as uranium is breaking up into radium, discharging tremendous stores

of energy and reforming itself into other and newer elements, leaving a residue of lead.

Internal Strains

Change is the order of the material universe. No aspect of matter is ever identical at any two succeeding moments. The forces of gravity or magnetic attraction, and of heat, cold, light, darkness, chemistry, electricity, and life are forever acting, reacting, and interacting in and upon matter. Each element reacts from inward strain and exercises the selective principle of choice in the manner of the reaction. This is evidenced by the fact that, even though all the elements may be acted upon by the same force or forces, every several element reacts differently, and it is often the case that their reactions are opposite to each other. We necessarily conclude that such opposite responses from the same stimuli arise from tensions which are internal and not from external forces. All changes in the nature of the substance and its reactions to stimuli are due to inner strain. Inner strain is due to the storage of a long series of shocks setting up a battery of internal or subjective vibrations which are discharged in action whenever set off by external stimuli. For example, to strike a piece of metal changes it. Ninety-nine strokes upon a stone with a sledge hammer may not break it, but when to these strokes is added the one hundredth one, they all together become an inward strain so great as to break the stone in pieces. The stone itself and not the hammer determines the form, number, and size of the pieces into which it is to break. Every particle of matter seeks to change its own nature and to modify its environment. Following the law of periodicity, it modifies its own nature and also discharges energy which flits from matter to matter as a honey bee flits from flower to flower. Thus it awakens the potentialities in other objects causing them to react in accordance with their

nature, just as the energy of the superheated sun awakens an infinity of responses from an infinity of forms of existence. That the intensity of the inner strain determines the nature of a substance is illustrated by iron, which, when cold is hard and gray, when hot is soft and red, when very hot is very soft and white, but when superheated it is fluid and incandescent.

Forming Higher Values

The genetic principle is also operative in the elementary substances. A compound of elements gives issue to another element which retains the values of the several elements thus joined. It is a plus factor and a higher value in the compound. Salt is the result of the union of one atom each of chlorin and sodium and is, to all appearances, entirely different from either or both taken separately. It is the two elements plus, and the plus is the new value arising from the genetic process working in matter.

Hence, the quality of an element depends upon its ability to store the energy coming to it from the external environment without breaking; and to unite with other elements in the generation of higher secondary values and compounds of values.

Trans-mutations

Elementary universal substances move, breathe, change their nature, grow, work, fatigue, choose, marry, produce, and create new values in varying degrees. All forms of matter may be transmuted into other forms, and all forms of energy are related, mutually dependent and convertible one into another. We are therefore justified in deducing the conclusion that all elements must arise from a pro-matter and all energies from a pro-energy. These have the characteristics of Bio-Psycho-Dynamics, i.e., a living, thinking power, which conditions the diversity of the elements and their genetic processes and works through evolutionary law.

CHAPTER III

The Genetic Principle in The Evolution of Life

Evolution through Bio-Genetics

Rebirths

Life is a series of rebirths from the lower to the higher forms of manifestations, and for this cause its characteristics of progress may be called bio-genetics.

As the drama of evolution is enacted before us upon the stage of material substance, it seems that the subjective spirit of the material universe is changing its mask in every scene and assuming a new role in every act.

Perpetual change is the order of the universe, and progress through change is a most obvious and self-evident fact.

Subjectivity of Life in Matter

Life, as the subjectivity of matter, is imprisoned, shackled, and weighted down by the crude, crass elements of the material world. It is forever struggling for its release and ascension into freer existence and flights to a softer atmosphere of pure spirit. It draws unto itself assistance and undertakes to free itself by expansion from within. It also seeks a union with other fragments of life imprisoned in the simple forms of matter, that by coöperation they all together may break the bonds and burst through the bars of their prison houses. By the union of the simple into ever more complex and unstable units, they undergo change and the immanent life spirit is liberated for the freedom of more refined spiritual action.

Life Seeks Freedom

Every fragment of life involved in material atoms is ceaselessly drawing into itself, by the law of magnetics, the forces which play about it in order to increase its inward strain or tension. Its purpose is to break through the

limitations and encrustations of crystallized matter that it may become more attenuated and sublime in its manifestation.

Forms of Vital Energy

The progressive and levitative principle of life is objectifying itself in the form of thermal, mechanical, physico-chemical, electro-magnetic, radio-active, and light energies. All of these are constantly active in modifying, refining, and compounding matter for a better expression of the subjective life which becomes involved in the elementary substances through gravitation and magnetic attraction.

Thermal Energy

Thermal energy is active in breaking up the crystallized forms of matter and freeing their energy. Heat may be so intense as to break up all compound substances into their elementary atoms. Thermal energy will change the elements H_2O into water as a liquid, ice as a solid, or steam as a vapor. The degree of modification depends upon the inward state of the elements as seen in the intensity of the heat or its absence as cold.

Mechanical Strain

Mechanical strain also causes similar changes in material compounds. Water passes from liquid to solid and solid to liquid five alternate times as the mechanical pressure is increased from zero to 360 thousand pounds to the square inch.

Physico-Chemical Energy

Physico-chemical action aids the magnetic principle in strengthening the inner strain in matter. A one per cent solution of sugar put into a vessel of organic tissue and then submerged into a tub of water will attract the water which passes from the outside to the inside until it explodes the container and the content frees itself from its confinement.

Electro-Chemical Energy

Electro-chemical action produces change in the color, the form and the reaction of various substances, and liberates energy in the form of gases and electricity.

Radio-Active Energy

Radio-active energy is very powerful in its action. It disintegrates the most crude and inert elements which have the greater specific gravity and reintegrates them into finer and lighter ones.

Light Energy

The actinic principle of light affects every element; drugs and chemicals must be protected from it if they would not undergo change. The salts of silver bromide are so responsive to its rays that they form the basis of our whole system of photography.

Refining Process

At each advance in the complexity of material formations and energy compounds there rises a purer force in a finer substance. It in turn refines and elevates all the substances and energies which entered into the complex for its liberation. As it ascends it turns in gratitude to help its benefactors and to elevate them to its own new world.

Thus it becomes evident that, from the gravitative pull of the material universe, there radiates a levitating or lifting energy which rises to greater altitudes and freer action as it is able to express itself with less cumbersome and material tools.

Degrees of Levitations

Heat energy cannot go very high. It must confine itself in heavy encasement and transform itself into mechanical energy loaded down with cumbersome machinery, if it would rise above itself. But it may go further and swifter if it transforms itself into electro-magnetic energy, which may rise on small metallic wires to greater heights and quicker action than mechanical energy ever could do. Also it may rise still higher and gain greater speed by transmuting itself into radio-active energy which rides event particles through ether spaces, encircling the globe with its subtle power. Finally it may manifest itself as light which fills the planetary interspaces with its oscillations of energy

as it passes through frictionless ether or in vacuo. Thus it makes manifest all material substance which united in giving it freedom and power, on a higher plane.

In the organic kingdom we find an analogous manifestation of the levitative force through vital, motor, emotional, and intellectual energies.

Metaplasmic Compounds

The most complex mineral substances have arisen by the genetic process to the colloidal state and merged into metaplasmic compounds. From this compound, the life principle begins to clothe itself with organic form which at first is very sluggish and clings most tenaciously to solid minerals. Eventually it draws into itself enough energy from its environment to give it the power of physiological movement. Then it proceeds to create for itself a secondary environment and to modify all the substances and energies which lifted it to its position of privilege.

Ascension of Life to Matterless Expression

Life makes another ascension towards matterless expression when it reacts to specific elements in environment through particular motor centers by the discharge of volitional energy into them, rather than to move the whole organism. It rises to greater freedom by drawing into itself the memories and the affective experiences of action in the form of emotion by which it may exercise erotropic powers and influence its fellows at a distance through space. From thence it may, by the law of genetic mutation, ascend to the heights of intellectual manifestation, by which it is enabled to adapt itself to all levels of existence through reflection, prospection, concentration, and radiation. Its resiliency may become so great that it may voluntarily lose itself in the contemplation of an atom from the inside of its infinitesimal shell, while in another moment the infinite galactic spaces filled with sidereal systems are encompassed by it.

The Apex of Intellect

By the law of genetics the intellect may ascend to the world of semi-spiritual symbols and mathematical formula. From this apex it sheds its effulgence upon all that has gone before. It makes manifest to consciounsess every item which has entered into the complex formations by which it was liberated. It is moved by a sense of gratitude to modify and sublimate all the factors below and to elevate them to its own level. And, being moved by faith, it reaches out toward the worlds of pure abstractions and imagination, and it peoples them with units of life which have super-refined powers and perfect freedom.

The Urge of Life in Matter

It is thus that the subjectivity of the objective mass of mineral elements rises through the age-long evolutionary process as they are driven by the urge and law of biological progress. This progress is not one of movement only. It is not merely passing through changing forms of matter and leaving it behind unmodified else impoverished. It is not an act of neutralization by striking balances between forces and reducing them to inaction. And it is not unstable epiphenomena in which the clash of materials and conflict of forces give forth flashes, emanations or scintillations of ephemeral existence which quickly spend their borrowed force, complete their cycle, and, returning to the former level, are again swallowed up by the inert mass. But it is the genetic process which stretches through the infinite cycles of time and gathers unto itself all values from the infinite stretches of space as it ascends the spiral towards omnific freedom and power.

Epigenesis

Evolution is a process of epigenesis whereby everything is being modified, changed, refined, and reformed with the march of life through the centuries. Even the minerals of the rocks and hills are epigene. Every element that enters

nature's chemical retort changes its form. Every new compound of elements alters their powers and increases its potentiality. Neither copper, manganese, nor aluminum are severally magnetic, but a compound of these elements is magnetic. A compound of bismuth, lead, tin, and cadmium will melt at 100°C, which is a temperature far below the melting point of any one taken separately. Charcoal, graphite, diamonds, and cotton are all pure carbon and assume different qualitative values owing to the difference in the application of heat and pressure, and the element of time involved in the formation of each. Carbon is raised to the organic state in the form of cotton by the chlorophyllion process under the stimulus of light, heat, and capillary attractions. It is crystallized into diamond by instantaneous application of pressure, heat, and electromagnetic energy.

Epochs of Mutation

At every stage of mutation and saltation there is a modification of the several elements in the compounds and a rise of a new value and then a reunion of all together on a higher plane; just as oxygen and hydrogen are modified and retained in the new value which rises out of them and they all together are united to constitute water.

Grosser Forms of Life Arrive First

This principle is very evident on the organic plane. In the vegetable kingdom only the crudest manifestations of life appeared at first. They assumed the form of ferns, mosses, and peats, which grew to immense proportions and were very coarse in texture. Likewise, in the animal kingdom, life first was coarse and crude in texture and grew into the mammoth saurian types and other forms of gigantic specimen. These animals fed upon the vegetation, and the action, reaction, and interaction between these two kingdoms resulted in the refinement, fertilization, and elevation

of both until the beautiful fragrant rose arrived simultaneously with an æsthetic taste in the form of an appreciative man for mutual enjoyment. Here, one may see the principle of epigenesis at work modifying the elements of both kingdoms, giving birth to novel and finer values, creating a more refined secondary environment and uniting all elements in a larger complex for the enjoyment of vital action on a more extensive and elevated scale.

Compounds of Human Experiences

Applying this law to the man, we find in the ascension of the scale of values his psychological powers developing by this same epigenetic process. His experiences are compounded into subjective instincts, instincts into emotion, and emotions rise into conscious intelligence. Conscious intelligence, through metamorphosis, gives wings to imagination for flights into the world of pure spiritual ideas which constitute a constant challenge and magnet to draw life up higher. So life climbs while it continues to tug and pull at all elements and complexes through which it has passed in arriving at the threshold of pure abstractions, in order that it may share its new world with them. Each new achievement of life under such limitations leads us to expect it to follow its principle of progress on through the infinity of cycles in the spiral of evolution.

Time Element in Genetics

Time has been an important element in the liberation of life from its metallic prison house. The simpler and grosser forms of matter require immense stretches of time in order to make a cycle in the spiral of evolutionary progress. When organic life appeared the process gained in speed and eliminated much of the element of duration.

Qualitative Psychic Powers Developed by Experience

At first, life had to experience crude material quantitative facts in a long series of sensations before it could sum them up into immediate qualitative psychic powers. It

took ages of experience in counting by piling stones one by one into a heap before life could count nine digits in figures; then it took a long time for it to generalize these digits into one number in one instant of time so that it might count in decimals. It also required ages of experience with the oscillations of light energy before life could instantaneously sum up 350 trillions of their vibrations into a quality of color in the form of red. But when life had reached a state of inward judgment from experience with individual material facts stretched out in a long series in time so that it could sum them up and generalize them into immediate qualities in the form of instinct it advanced very much more rapidly. Finally, when life was set free in human consciousness the epochs of development were greatly shortened.

Elimination of Time and Space

It appears as if the genetic evolutionary process is pressing on towards a complete elimination of the time series and space extensions in conscious life. By the power of emotional and intellectual summation and generalization, by psychic acts of simultaneity and instantaneity of intellectual ecstacy, material, spatial, and temporal worlds give place to spaceless ideal worlds of pure abstraction. This cannot be done in any single generation and must be carried on through innumerable generations by the principle of phyletics or inheritance.

CHAPTER IV

The Phylo-Genetic Principle in Biology

Phylo-Genetics

Phyletic Inheritance

The genetic process links all generations up into a continuous chain of ancestry and progeny, and new characteristics are generated with every added link. The principle of racial inheritance is therefore phylogenetic.

Bases for all Forms of OrganicLife

Phyletics depend upon the plasticity and retaining ability of organic substance. The colloidal and metaplasmic substances, which are the bases of all forms of life, are complex compounds of the primary elements whose breaking point is raised to the superlative degree, and whose plasticity and impressionability are raised to the most exquisite capacity.

Breaking Strain

Mineral substances can stand only so many shocks and store so much strain before going to pieces. Organic substances are able to receive, store, and expend experiences of energy coming to them from the environment almost to infinity without reaching the breaking strain. They can give direction to their responses, even to the point of opposition and resistance in reaction to specific stimulus. By virtue of accumulated past experiences, imbedded in metaplasmic tissue, it responds to external stimulus according to its internal nature, as the egg, which is metaplasm, in the process of incubation, responds to thermal energy and mechanical change according to its own inward nature.

Inward Tensions

Organic life is the result of the action, reaction, and interaction between metaplasmic substance and its environment during long ages of time. The organism is not cast in the moulds of environment. It is the result of experience in its environment. Experience is accumulated as an inward tension. It modifies the organism and alters the environ-

ment. Environment, in its altered form, again acts upon the organism in its modified form. Thus, the process goes on, rendering both the organism and its environment more complex throughout the generations of the species. It retains everything and passes it on, by the principle of inheritance called phylogenetics.

Factors of Inheritance

In the process of habit formation, new characteristics are created by individual experience and imbedded in the connective tissue or vitellin as a diffused charge of energy or tonus. By the process of phylogenesis or inheritance this tonus is passed on as a tendency until, by oft-repeated similar experiences through many generations, the charge becomes so great that it is precipitated; or it is ecphoriated into the germ plasm in the form of an engram. The sum of hereditary individual engrams constitute the mneme or chromatin. The chromatin preserves in latency the several factors from which, upon proper stimulation, develop the organs for the performance of the various functions of life. Variations may appear suddenly. Such sudden mutations are the external expression of accumulated internal charges or tensions accomplished gradually through the process of life experiences in adaptation to its constantly changing environment.

Laboratory Life

Many attempts have been made to produce organic life in the laboratory through artificial methods, with only partial success because of the lack of two elements, time and the principle of phyletics. The organism may be perfected and incipient life may appear, but it is so empty and void of psychic tension that it has very little perceptible choice in response over and above the elements composing it. Its action is heterotropic, being moved by external energy, and its response is specific to the stimuli. It would

require ages of genetic accumulation of experience and phyletic transmission of acquired tendencies and tonus for it to become autotropic, being moved by internal energy and able to respond from inward choice toward stimuli selectively, by the instincts built up by the workings of this law.

Inheritance of Acquired Characteristics

It is evident that the inheritance of acquired characteristics is an infinitely slow process. They result from prolonging and repeating experiences by the organism until the connective tissue is so heavily charged with each specific kind of experience as to form a surcharge which it ecphoriates into the germ cell itself for the creation of an organ for this functional response. Just as water will carry lime and keep it in solution up to the point of its capacity but will, upon being overcharged, throw down the entire load into a precipitate and itself become free, so the connective germinal plasm will unload itself of any surcharge by precipitating the entire experience into the germ cell in the form of an engram, which itself may lie dormant until evoked by crossings, stimulations, and repetitions, which accelerate its intensity.

Old Arts Inherited

Since characteristics are acquired very slowly, only the oldest of the arts and sciences have yet become engraphic factors in the germ plasm. Occasionally there arises a genius or a prodigy in language, music, poetry, mathematics, sculpture, painting, or military strategy by inheritance, and most civilized people have some natural knowledge of these. The newer arts and sciences have yet to be acquired through tedious effort by each generation, yet each succeeding one finds it less difficult to adjust itself to them because the tonus and tendency is accumulated and passed on. Whenever experiences with the newer sciences

shall have become a surcharge in the connective tissue or vitellin of the mechanism it will be discharged as engraphic factors into the chromosome of the germ plasm. We have a right to expect new natural talents to arise through inheritance for the facilitation of our dealings with more modern problems and inventions.

Potential Energy of Chromatin

The mneme or chromatin is the potential energy of form and function. It is at once the most conservative and most progressive center of the biological processes. It records the bodily forms of past adaptations. It meets the emergencies of the present through adaptability to new conditions. And it gives rise to new characters and functions. Hence, by the mutual interaction between the agencies of the outer world and the organisms there originate genetically new forms and functions and these are passed on and perfected by heredity, variation, multiplication, selection, segregation, and conservation through use.

Inheritance of Function

It is not matter which is inherited, but the function and form resulting from the strain and tension of a supercharge of experience of matter. Human life starts from a speck of protoplasm not so big as a pin's head which is in no way apparently dissimilar to the protoplasm of the animal. The same materials added to the two bases of organic life will produce from one a human genius and from the other a worm. The difference between individuals is in the inner tensions or potentialities, resulting from the retention of the memories of adaptive experiences. They are also determined by the amount of gross materials taken on to weight them down, and by the direction taken, whether horizontal or perpendicular, gravitative or levitative.

Result of Capturing and Storing Energy

The body is the visible expression of the invisible evolution of the hereditary germ. In the lowest biological

germs it seems that the chief work of life is in the capture, storage, and release of energy for nutritional and procreative functions. As life gains experience, the organism becomes more complex. The functions of flight and defense arise with a still more complex set of organs for adaptation to a yet more complex environment. Finally, it becomes evident that growth has come by the action of external stimuli upon the segments of the organic unit, the interaction between these various parts or segments of the body, and the reaction towards external environment.

Discharging Energy

The action of external stimuli results in the capture and storing of energy. The interaction between the individual organs and segments of the body performs the function of growth, coördination, balance, poise, coöperation, compensation, acceleration, and retardation of reactions. The reactions perform the function of discharging and directing energy for the control and modification of the objects in environment.

Upward Trend of Life

All living creatures have a substantial relationship, having come from the same metaplasmic substance. The difference between them is a difference in experience and direction, and a difference in arrestment and acceleration. Life levitates; its direction is normally upward on a perpendicular line. Those forms of organic life which took a horizontal course and loaded themselves with gravitative matter retained the form and function which adapted themselves to matter only and remained on the animal plane. Man arose in a perpendicular line. He has always remained the efflorescence of the topmost branch of the central trunk of organic evolution through phylo-genetic processes. In him the goal of evolution seems to be the

achievement of a function of control and dominion over the universe.

Man a Compound of Phyletic History

In order that the inherited potentialities may become real to every individual and be made its own by phylogenesis, the embryo must pass through the process of ontogenesis. In ontogenesis it recapitulates in abbreviated form the epitomized history of all preceding forms of life. If it fails to ascend above any point of departure of the animal species from the perpendicular course, and strikes out in a horizontal line with the animal species, it becomes deformed and defunctionalized. It is in the paradoxical condition of having the inherited potentialities of man under the limitations of malformation and malfunction. Thus a normal human being is mysteriously compounded of all that has gone before, and each organic unit grows into the future carrying all the past with it. Thus he gains new experiences and higher potentialities as he goes through perpetual change and increases the inner tensions of his soul, storing the result of further individual experience which he gains on the way. Here one sees the species differentiating itself in the individual and, whether he is willing to accept the metaphysic of the ontological concept or not, he is bound to recognize the workings of this principle in present experience. The fact of homogeneity, differentiation, and resynthesis or of the metaphysical homogeneous essence becoming discrete heterogeneous units to be reformed in concrete metaphysical synthesis through a series of rebirths, is quite obvious to an acute vision of things as they are.

CHAPTER V

The Metaphysical Basis of Bio-Genetics

Metaphysics

Science and Metaphysics

There is in man an intuitive faculty which demands some metaphysical basis for all individual experience and events. Science has also proven that things taken as they seem in themselves to the specialized human senses can but lead to superficial sensuous knowledge which falls far short of satisfying the demands of life.

Symbol of Reality

Not until one comes to a realization of the fact that things are not what they seem in themselves to be is he on his way towards the actual reality of which the phenomenal world is only a symbol and a symptom in a state of change, perpetually. Therefore, one who treats the existential world as real, substantial and permanent cannot but end his search in disappointment and pain.

Reality back of Appearances

All the philosophies of life are based upon the hypothesis of a reality which lies back of sensuous appearance. The mind of man is so constituted that it is impelled by its own inherent laws to think of some great relating principle behind existent facts. To some this hypothesis takes the form of ontology, which holds that everything which appears is a precipitate from an ultimate perfect substance which is the same yesterday, today and forever and that each several thing to which it gives temporary phenomenal existence must, upon the completion of its cycle, return to the mother substance. To others this hypothesis takes the form of ontogenesis, which holds that every several object which issues from the original essence must take the form of a spiral and go on from the lower to the higher orders of existence and that the metaphysical essence is

continually undergoing change and progress under the law of genetics, instead of remaining static and unchangeable. Under the law of ontogenesis, each spiral climbing existent may at any time contact the mother substance but it never finds it the same at any two instants in time or points in space.

Two Forms of Ontology

Ontologists are of two schools: one postulates a final essence of being in the form of etheric matter as the substantial and unchangeable basis of what appears; while the other one postulates force as a final cause which changes not.

Ontogenesis

The ontogenetists recognize both essence and force as the infinite masculine and feminine principles in interaction and find their metaphysic in the principle of relativity and unity which arises and progresses with the everlasting coming to be; through a system of new births.

Relation between Phenomena

In our world of experience we find an infinity of things and forces which science classifies under generalized laws and philosophies which relate themselves to the whole in the form of an all inclusive synthesis. It is this relationship which philosphy is impelled to recognize as metaphysical reality in as much as it constitutes the continuum of existents whereby the individual mind may enjoy itself and, in enjoying itself, may also enjoy its togetherness with infinite reality. Under this system all existents are in relation, and relation is the whole situation into which all the terms of existence enter. This relation is not merely a substance or a principle which lies below, above or between phenomenal existents, but it is also the medium in which and out of which they came to be; and by virtue of this fact, existents are genuinely real, not the whole of reality in its infinity since their reality is finite by virtue of their incompleteness

and not by virtue of being unreal. In this system of many real existents, relation becomes a substantial support to uphold and not a vortex to swallow them up as would be the case if they were mere phenomena due to a fall or a degeneracy from the infinite substance.

Through this principle of relationship, the individual always remains as the embryo in the matrix of mother substance in a process of unfoldment and development so that the two move on together.

Time and Space Interact

The neo-realists, coming somewhat nearer to conscious human experience, postulate time and space as the relating continuum in the existential world; time in duration constitutes the relativity of sequence, and space in extension constitutes the relativity of contiguity. There can be no time without space and there can be no space without time; time is the soul of space and space is the body of time. Time and space involve movement, for there can be no duration nor extension without movement, and movement, to be real, must have duration and must also traverse space. Movement as instantaneity might traverse space but, being void of the time element, could not produce ponderable phenomena either in the form of space, time, or things, since all existent things are movement in space and in time.

The Soul of Existents

Direction of movement constitutes the morphic principle, hence movement in direction and in duration carves out for itself space and fills it with existential things; the relation of movement to space and time also constitutes the basis of the qualities of tone and color. Thus form in space becomes the body and motion in duration becomes the soul of existents while time and space relations in the form of tone, rhythm, harmony, color, and light continue to be the fundamental interrelating principle or the meta-

physic of all kinds of existents. No existent is outside of either space or time nor indeed can be, since movement in space and time with the plus qualities which arise from their interaction constitute existents as we know them, as well as their relations.

Reality is Mind

In each instance the new values which rise up out of the interaction of space and time also rise above them and envelop them as well as to impregnate them. As magnetism, color, tone, form, light and all the æsthetic qualities arise out of movement in space and time and become all inclusive metaphysic or relationship to them, so the last and final quality of experience and thought come to be the all inclusive metaphysic of all things and the qualities which they produce. That which contains the experience of movement in space and time with all the qualitative values arising from them in the form of feeling and concept must be relational or metaphysical to them; therefore, since mind in the form of feeling and intellect becomes all inclusive and comprehensive in the universe of existents, and since mind is also the final qualitative essence of them, and since it is impossible for mind to conceive of anything outside of its possible experience, we may safely conclude, in so far as the possibility of successful refutation is concerned, that reality in its ultimate metaphysical essence is mind.

Existents in Relation

As space and time are greater than the existents which they enclose, so life and mind are greater than space and time on the same principle; we are forced to this conclusion by the very reason that the container must be greater than the things contained and the relating principle must be greater than the things related. This does not necessarily mean that life and mind were and have always been from the standpoint of history the metaphysic of existents, but

it does mean that such a relation is implied as a final goal. In every instance where and when existents rise out of one essence they proceed to create another all inclusive by unity in synthesis, so that the new creation becomes the metaphysic to the parts contained in the whole, like the light from the stars envelops and relates all the shining orbs which constitute the milky-way.

Reality on the Physical Plane

We may conclude that reality on the physical plane is space, time, and motion, that existents are the result of the breaking up of space-time-motion into complexes within the all embracing motion, that each complex possesses experiential qualities, that these qualities form a hierarchy and that each quality performs the function of control over the complex below on the same principle that idea controls volition and volition controls the nervous system of the motor mechanism in man.

Existents gain Powers of their own

Every existent is a portion of space-time with certain forms, qualities, movements, and powers of its own; at the peak of these qualities is man, who, not only comprehends the particular elements incorporated within him and comes to an intellectual comprehension of his surroundings, but, with these qualities, has arisen also a telluric sense of influences and changes taking place anywhere in the world. In the mind of man, suns and stars and systems of worlds in the astronomical realms are whirling while his sense of vacuum causes him to strain for still other worlds to embrace. All the shining orbs are to him as a school of phosphorescent noctilucas swimming in a small inlet of the sea as compared with his mental capacity; hence the highest metaphysic of which mind can conceive is mind itself, for the mind cannot conceive of anything beyond its power of comprehension.

Event Lines

Whitehead, the mathematician and relativist of the neo-realist school, holds that every event is movement in space-time; that movement in a direct straight line produces an event line having only one dimension; that event lines crossing each other on the same plane in duration produce a two dimensional space, and that two dimensional space crossed by perpendicular or oblique event lines in duration produce three dimensional space. These three dimensional spaces are denominated event particles, and from these all existential things come to be and remain so long as the event lines continue to be crossed in duration.

Without the time element there can be no event lines or event particles; therefore, single or separate instantaneous movements cannot produce event lines for lack of the element of duration or time.

Axis of Polarity

All things in the world of objectivity are the result of a multiplicity of events or happenings acting simultaneously and crossing each other from every axis of polarity, meridian, and geometrical direction in duration; and, to the degree that parts of event lines are not simultaneous or equal in duration and amplitude of force and constant in direction, event particles are in a state of change; and since events are forever happening and forever spending their force and ceasing to exist in reality because they pass out of duration except in the form of memory, every obvious thing of which they are a constituent part is in a state of perpetual change.

The event lines which produce event particles by crossing each other in duration constitute also the relating principle and the unifying energy between existential things, and they also keep the universe in a state of orderliness, manifesting in the form of the cosmic processes.

Kinds of Event Particles

Movement being event, there must be as many kinds of events as there are planes of energy, therefore an event may be thermal, magnetic, electrical, emotional, intellectual, or spiritual, and the planes are in gradation according to the kind of force in action; forces, being transmutable, are always passing into one another in perpendicular, oblique, curved, or zigzag lines and, in doing so, they create interrelating event lines between the various planes of existential reality as is felt in centrifugal and centripetal and in gravitational and levitational forces which bind together and keep event particles apart at one and the same time.

Mind as Essential Substance

The neo-realists bring us very near the old metaphysics of mind or idealism which holds mind to be the essential substance and ideas to be forms of substance, or that substance is mind and event is thought and that all things are mind precipitate; these are sustained by thought or will. According to this theory, thought is event, event takes the form of word or symbol and will is the sustaining force of duration which causes events to materialize and to manifest the qualities of objective reality from which man is created by divine interventions or by inherent biological laws; the former is in harmony with the tradition, which says, "In the beginning the Elohim or the Creative Forces said **** and it was so;" the latter furnishes the basis for Bergsonian Creative Evolution, which holds that above the individual life is a great cosmic biodynamic or "élan vital" which works subjectively and creatively as an all pervading universal genetic principle.

Projection of Polar Opposites

Everything seems as if essential reality in the form of an infinite bio-psycho-dynamic engages in self-contemplation in an effort to enjoy the reality of its own existence in form and beauty; this self-contemplation results in the

projection of polar opposites in the form of morphic principles and artistic symbols, which remain comparatively static and inert as compared to the moving spirit due to the element of duration or of time-space with which they are impregnated. The interaction between the active spirit and the inert or passive materialistic substance forms the scientific basis for the theory of evolution, since by interaction they manifest themselves in forms which become subordinate centers of creative energy. These individual centers being of opposite polarity may be united as masculine and feminine principles to stimulate particular modes of sensation, which themselves become new centers of being and fresh starting points for still further experience in action. Thus each successive stage becomes a stepping stone toward still higher degrees of sensation; and at each stage the creative power is the self-consciousness of the bio-psycho-dynamic still reaching up to higher levels of enjoyment.

Self-Conscious Centers

This process carries the self-conscious center of activity on up through the inorganic to the organic, the vegetative to the animal forms, and from tropisms to instinct and from instinct to emotion and from emotion to intellect, until a new self-contemplating center is created in man, who is endowed with artistic originality and volitional freedom for the increasing of life's activities in new and secondary forms of the true, the beautiful, and the good, which are yet more enduring.

Man as Microcosm

Man has come to be the microcosm through which the great macrocosm has become conscious of itself; the macrocosm, having manifested itself as an independent self-contemplating center in the microcosm, may now behold its

own image in man, as the sun beholds its reflected image in the drop of water, complete but in miniature.

Man as Channel of Causal Powers

Self-conscious intelligent man recognizes his source and opens himself as a channel by which the infinite cause of his existence can flow on uninterruptedly and leave its qualitative essence in him.

Sources of Life and Creativeness

When man lives directly from the sources of originating life and makes the life experiences his own, he is able to rise in the scale of creativeness and gains control of all other individualized manifestations of existence up to his own level of development and remains as subject only to the infinite for which he becomes a conducting and volitional power to give it artistic form and beauty of expression on both the physical and the spiritual plane.

Man Inserts Self into Heart of Infinite

By the freedom of imagination in dream life, man inserts himself into the heart of the infinite and comes into rapport with the great metaphysic and realizes himself as one with it and gains power to give expression to it. By undivided feeling and intellectual sympathy one places himself within the infinite, identifies himself with it and gives expression to it in symbols, words, actions, and gestures which give natural and meaningful form to the manifesting spirit or interrelating metaphysic. This individualized expression and analysis reduces the metaphysical realm to symbols which may seem static and passive, still the metaphysic remains the background of the symbols while life flows on through them and leaves them behind.

Symbols as Mileposts

Inner life in rapport with the metaphysic is a variety of qualities in a continuity of progress and a unity of direction, which intellect undertakes to understand by reducing it to static images and symbols; then it leaves them as mere mileposts on the pathway of life for the guidance of those

who follow, while it marches on in its individualized forms to ever finer and larger experience and to greater freedom of expression.

Man as Localized Infinity

Man is therefore the localized manifestation of a universal and infinite bio-psycho-dynamic, which is the incloser of all the existential worlds with the memories of all experiences and which is also the subjectivity of man by virtue of the concentration of these values in him; or, in other words, the subjective mind of man is the summation of the experiences of the universal bio-psycho-dynamic operating in the human phylum and in himself; the subjectivity of the cosmos is the summation of the experiences of the bio-psycho-dynamic working in it throughout history, and the subjective of man, being in rapport with the subjectivity of the cosmos, raises him to the place and power of higher privileges and independence.

Interaction of Man and Cosmos

Man may, from his promontory of freedom in the range of infinite reality, super-add a consciousness of at-one-ment with the metaphysical cosmos from which both were born. Through this act of unity the twain become one in matrimonial relations; the cosmos is enriched by the human life and the human life is impregnated by the cosmos; the interaction of the individual with the cosmos through subconsciousness produces specialized affects which transcend all past experiences and give them æsthetic form and color through intellect without violating the order of the universe, it being the epigenetic offspring of nature in progress.

Man as Concentrated AutonomousCenter

Through man, the universal, self-contemplating, creative urge in its unity is constantly pressing for expression in differentiation of more complex and specialized forms of experience; in turn, the organism which it has created for itself conditions its form of manifestation, subjecting it to

precedent up to the level of man, in whom the all pervading, self-contemplating bio-psycho-dynamic becomes ever more conscious of itself as a concentrated autonomous center of activity.

Man in rapport with the cosmos becomes creative and generates new and unique values and, at the same time, he and the universe modify each other through interaction and mutual refinement.

The Telluric Senses

When the cosmos dreams through man, he becomes potentially omniscient, omnipresent and omnipotent and rises to the privilege of prophecy; for every fact of the universe is at once known to the united human and cosmic subconsciousness at any moment, and the sum of the facts of the present grasped by the telluric senses on top of the history of all past facts conserved in memory give issue to prophecy, automatically. This union of the human with the cosmic subconsciousness constitutes the super-consciousness of both, and it determines future events to a surprising degree of accuracy; these prophecies are raised into the consciousness of man through visualization, meditation, and dreams.

Trend Toward Complexity

The whole trend of nature seems to be toward complexity, and complexity seems to trend toward the teleological and the prophetic. One whose ideas and actions are the results of the association of only a few facts known only to his consciousness is limited in his power of foresight; but one whose subconscious threshold is lowered to the point of rapport with all the facts held in the subjective nature of the universe and in the world-wide social mind is, by virtue of this larger range of experience, raised to the level of prophetic understanding on any subject in which he may be interested. For example: A number of

men are engaged in dealing in futures on the board of exchange; some of them, acting upon limited conscious knowledge of the law of supply and demand of an item of commerce, are the first to go down; others, who in addition to their personal knowledge of supply and demand have also in mind the statistics gathered by the far reaching efforts of the department of commerce are able to deal more profitably in futures; but the one who is in possession not only of personal and departmental facts but is also in rapport with all the facts of the natural processes, through his telluric senses and with the desires and knowledge of all the people through the telepathic senses, may most safely deal in futures.

Castes of Men

Men are differentiated into castes of successful and unsuccessful by their ability to use the faculties which belong to the subconscious nature and bring them into rapport with a larger range of facts in reality; these faculties are not difficult to use, for all the facts of experience in the history of creative life are recorded, being registered in matter both organic and inorganic; they are seeking a unity and synthesis through the prophetic nature of man.

Forming New Syntheses

Existent facts are always changing position and forever seeking the satisfaction of new complexes for the purpose of maintaining their balance; each new complex formed by this process precipitates new secondary facts which drop, like germinal seeds, into the subconscious, where they form a new synthesis with all that has gone before and rise into the consciousness of such individuals as are in rapport or in tune with that particular principle at the moment, giving them a quick prophetic judgment. These new syntheses enable men to plan and to project their plans of life far into the future with an assurance of certainty more reliable

than that which comes through the exercise of the conscious perceptual senses.

All Life a Becoming

From the foregoing reasoning we may conclude that there remains no static essence of being in the background of a changing reality; for all being resolves itself into a becoming which never actually arrives except as a prophecy of the more perfect possible. The metaphysical principle, being a bio-psycho-dynamic, becomes ever more conscious of itself in man, just as the human ego ever becomes more conscious of itself through the cortical brain cells as they form themselves into more and more complex symbolic relations whose epigenetic offspring in the conscious realm go down also to enrich the subjective nature in its support of the objective and prophetic consciousness.

CHAPTER VI

The Genetic Ascent from Metaphysics to Consciousness

From Metaphysics to Physico-Psychological Consciousness

Connective Life Tissue

Since thoughtful men recognize a metaphysic, at least in the sense of relativity or of a diffused connective vital energy, which is universal in its extent; we assume that there is a metaplasm, a diffused connective life tissue, which is also universal in extent. There is also a metasense, which extends to infinity and feels impressions of radiating lines of influence from every part of the whole. And there is a metamemory, which registers all experiences and retains them without the loss of one. By these processes the psychological elements in the metaphysics may be transformed and reduced to physiological experiences, and these in turn may be raised up to the individual consciousness.

Cryptic Activities

These activities are all cryptic or hidden and mystical, in so far as our consciousness is concerned, but they are now implied in the study of human thought. Since the metaphysical basis of physico - psychological mechanism is charged with the experience of self-contemplation to the point of forming centers of stress and tension within itself, the macrocosmic whole gives expression to itself by differentiation of the self into the microcosmic parts. Each part is in essence and experience one with the whole; it rises out of it in temporal and spatial relations in the form of events and objects. Yet, it reacts to the stimulus arising from the whole as if there was a separation.

Organic Formation

The metaplasm gave issue to the protoplasm and the protoplasm, being one in essence with the metaplasm,

retains its metasense by which it keeps in rapport with the whole, although it ever tends towards an independent existence. Time and space now separate the protoplasmic particles so that each tends to further differentiation and individuation until cells are formed with specialized functions. Other cells form syntheses and federate into specialized organs, which form still higher and more complex units. This program continues until man arrives a self-conscious, highly specialized being. Yet he retains the metasense which itself subdivides into subsenses, supersenses, and specialized analytic senses, by which he may select out from the mass of natural materials and of experiential memories the particular objects and principles which he isolates for analytic and specific purposes, while he inhibits all other sensations from consciousness.

Metasense

Every cell, organ, nerve ganglion, and brain center is endowed with specialized senses in a more or less developed stage. These are also surrounded and interpenetrated by the metaplasm in the form of connective tissue. This metaplasm is endowed with metasenses by which it is in rapport with the universe as a whole. Through the subsenses of the metasense the metaplasmic substance in the body is in sensuous relationship with the metaplasmic substance in the organic universe. Finally the metapsychic energy in the organism is in correspondence with the metapsyche of the universe through the specialized senses of the metasense. Thus the organic unit as a whole comes into rapport with the universe as a whole through the principle known as coenæsthesia, or sympathetic feeling, with the totality of existence in man. Man becomes conscious of this unity through dream and meditation. The subsenses and supersenses are all in action constantly below and above the

levels of consciousness, yet they are scarcely ever recognized by consciousness during the waking hours, although they are felt as an inexplicable affective urge, a kinæsthesia, which influences conscious thought and action in a mystical manner, in spite of man's efforts to ignore them.

Affective Impulses

Through the metasense the metaphysic charges the organism with vibratory energy from the infinity of objects in the universe. This energy passes through the connective tissue of the body and is distributed among the cells, glands, and organs according to the selective principle in each. The several parts become supercharged and assume a state of hypertension, which the organism feels as affective impulses. These affective impulses seek physico-psychological expression, but are usually ignored by the wide-awake consciousness for the sake of particular interests.

Analytic Mental Processes

The function of specialized sense cells is to pick out from the mass of stimuli, which is constantly arriving, only those to which the specific sensory nerves and brain centers are attuned at the time. The physico-psychological organism has the power to attune itself and its various parts to vast ranges of vibrations at will by a series of tensions, hypotensions, and hypertensions. It is by the conscious manipulation of these that the cerebral cortex shields itself from intrusions while engaged in analytic work. For example, the ear is analogous to a harp of many thousand strings of different lengths and tensions sufficient to synchronize with the atmospheric vibrations covering the whole scale of what consciousness receives as sound. The eye is analogous to a complicated spectroscope, which receives, transforms, reduces, and analyzes the light waves within the capacity of the receptivity of the optic nerves and brain cells. All oscillations of energy, which are above or below the range

of the membranous labyrinth of the ear, or of the rods and cones of the retina of the eye, pass them by untouched since they are not attuned to take hold of them in a synchronous manner. The same law governs the receptivity of the specialized affective centers, each of which selects from the general homogeneous emotional or feeling tone, resulting from the streams of stimuli pouring in through the metasense, only those affects to which each particular sensory-motor reflex is attuned.

Relaxation in Sleep

During normal sleep, the individual consciousness relaxes the tensions, releases the specialized senses and motor ganglia from attention to particular objects, and reduces the whole organism to a passive state. The entire physico-psychological organism then becomes the instrument of the generalized metasense.

Affective Refractions

Then the segmental affects move toward the motor paths and join similar affective currents from other segments. These unite themselves by fusion into a general emotion which seeks a final path of motor action. The specialized senses during waking hours receive stimuli in the form of vision, hearing, tasting, smelling, and feeling. These stimuli are stored in memory in the form in which they entered. Their affects may in passing outward over the same nerves through which they entered reproduce the phenomena which produced them. This principle is found in the laws of refraction. Light which bears shadows may pass through a window pane, and if reflected by a mirror will return in exact replica. Also atmospheric vibrations, when passing through a medium, produce sound which is duplicated in echo on its rebound.

Memory Reactions in Sleep

The energies stored in the physico-psychological organism in the form of memory have, during sleep, the use of all the

specialized motor reflexes, sense centers, and brain centers for their expression. They may pass out through the reflex arcs in automatic muscular response or in sleep walking; they may go to the higher nerve centers and pass out through the vocal apparatus in automatic talking. They may rise to the auditory center and pass out over the auditory nerve, creating a sensation as if some one was speaking to the dreamer. They may go on up to the optic center and pass out over the optic nerve exciting it to see visions. They may go on up to the cerebral cortex and awaken the cells in the field of ideation to give them expression in words, symbols, and formula of cultural standards, and by them they manifest themselves in abstract ideas.

Dreams Form Hypotheses

Such ideas as arise in dreams may become hypotheses for the sciences, or for systems of philosophy and religion. Thus we have the subjective idea of astrology before we have the scientific system of astronomy, the subjective idea of alchemy before we have the scientific system of chemistry, the subjective idea of altruism before we have the scientific system of love, the subjective idea of morals before we have the scientific system of ethics, the subjective idea of sin and disease before we have the scientific systems of salvation and healing, and the subjective idea of God before we have the scientific systems of theology.

Forms taken by Affects in Sleep

In this manner, the affective sensations produced by the constant and simultaneous play of all the active factors in the universe are transformed into emotion, automatic action, prophetic words, instructive voices, heavenly visions, sublime ideas, and hypotheses for practical living and conscious scientific thought. All come to consciousness by the process of dream and daydream and deliberation.

Then according to the principle of Bio-Psycho-Genetics, we may declare that consciousness is born from the matrix of the metaphysical subjective in conjugation with the objective by the natural genetic processes, and that all the evolutionary processes are genetically related.

CHAPTER VII

The Cosmic Bio-Psycho-Genetic Relationships

Cosmic Genetics

Precipitation and Volatilization

As the clouds precipitate the raindrops which moisten the earth and rise up into the briar to saturate it with life, which in turn volatilizes and rises to the heavens laden with the perfume of the rose, so the differentiated elements of the metaphysics saturate and enliven the human organism and rise to consciousness, from which they are volatilized and raised by aspiration to the heaven of heavens in the cosmic sphere as the incense of truth and love.

The Whole Forms Separate Units

Since it appears that the universe is one infinite cosmic process; that it is forever differentiating itself into separate units, each of which has a distinct nature of its own; and since each unit is given certain freedom of individual action and the ability to unite itself with other units in a synthesis on a higher plane of action: one is justified in postulating the unity of mind, body, and cosmos ingenetic creativeness.

Independence of Unit Actions

The elements of the material world seem to act independently of each other. They appear to be separate and apart, while in fact they are substantially and energically related at every instant, and they may be reduced to their primary factors of electrons or event particles and reformed into various other elements. This process of transmutation or alchemy is being carried on in nature's laboratory every day.

No Isolated Units

The forces of physics also act separately. They seem to be acting independently of each other, nevertheless, they cannot be so isolated as to act in absolute independence. They are all present in every transaction, neutralizing, or reinforcing, each other. The obvious force is simply the

one which has gained the ascendency for the moment and for a certain transaction. All forms of energy are transmutable and may be changed into each other or reduced to one single manifestation by raising or lowering their rates of vibration, shortening or lengthening their oscillations, and increasing or diminishing their speed of movement. The hundreds of millions of suns, stars, planets, and nebulæ which seem to be isolated from each other are related in rhythmic movement. They are also one by virtue of the interrelating etheric substance and the magnetic force from which each and all are the precipitation, or the concentration, or the tension. This omnipresent, interrelating, and interpenetrating etheric substance or metaphysic is recognized by physicists as matter and energy in latency and diffusion.

Motion and Stillness

The etheric substance is transformed and its potential is raised by the reactions between motion and stillness, speed and distance, and time and space. By the interaction of these, the infinite metaphysical substance is stepped down through event particle, electron, atom, molecule, crystal, mass, planets, and stars. By reversing the process, the stars are stepped up through crystal, molecule, atom, electron, event particle, event line, and event to homogeneous undifferentiated etheric substance. This process is always going on. Absolute timeless motion of instantaneity is interacting with absolute spatial stillness in extension. The infinite scale of existences lies between these two poles of absolutes. Inherent regulating laws arise at each degree in the scale as the process goes on in order to relate the units of phenomenal existence. At the point midway between the poles is a center analagous to the middle C in the musical scale, or to the white light of the

sun. In this center all events and objects are united into one single existence. In this center an infinity of values and potentials are in perfect balance, poise, and latency. This center is able to release and discharge its force to the bounds of existence in any direction, and by so doing it controls the universe.

Values Created in Running the Scale

The process of running up and down the scale of phenomenal existence is not fruitless and without purpose. As the play of vibratory forces up and down the diatonic scale makes music, and as the play of vibratory forces up and down the chromatic scale produces color, which may pass from the realm of phenomena but must forever remain as imperishable values in the subjective subcenters in the form of memory in living creatures: so must all passing phenomena have a permanent subjective value in the chief center of existence as the fruitage of its existence, even though the phenomena exist but for a moment. And as the organic units are capable of receiving, remembering, recollecting, and making use of these phenomena up to their level in the scale of movement, so may the infinite organic cosmic unit, which is the embodiment of the whole scale of movement between the absolutes, receive, remember, recollect, and use all the phenomena of the universe at any degree in the scale of experience.

Elements in Man's Body

Although man represents the most complex form of organic life in the earth, organically he has succeeded in building into his body only about thirty of the eighty-three discovered mineral elements composing the material world. These are interpenetrated by the finer gaseous and etheric substances, so that he is related to a large part of the universe and is capable of creating from his own nature tremendous values, just as he is able to create the books

and philosophies of the English language out of twenty-six letters.

Adding Other Elements to Self

Man is commissioned to add to his body the remaining mineral elements and the new elements that are still coming into existence, until he becomes an actual microcosmos of the macrocosmos. Each several element which comes to actual inherence in the body will add greatly to its complexity and extend and multiply its powers of adaptability to an incalculable degree. At last it will be sufficiently complex to run the whole scale of experience from bottom to top and to utilize every form of force as it arises on each level of action. It will draw unto itself the subjective values of the whole cosmos through experience with its infinite range of phenomena. Physiological unity of organic life with the cosmos through identity in substance must be succeeded by postural unity through relationship by virtue of experience of phenomena. This unity of postural relationship must be succeeded by the unity of consciousness through the synthesis of emotions and of ideas.

Four Realms of Cosmic Law

As a matter of convenience, in the study of psycho-cosmological relationship, one may divide the cosmic manifestations under four heads. First, we have the realm of impersonal laws which are immanent in the physical universe and are automatic in their action. They execute their own judgments and directly inflict their own penalties. Second, we have the realm of biological moral laws which are inherent and automatic in action. They execute their judgments through conscience, inflict pain and give pleasure in perfect compensation. Third, we have the superpersonal social laws which are an expression of the will of the group. They may be inherent or artificial according to the normalcy of the desires and wishes of those who enact them.

These laws are enforced automatically by the secondary or educated conscience of the individual, else arbitrarily by those who are delegated to this task, without regard to the inherent laws of compensation. Lastly, we have the cosmic laws which are the superpersonal processes of infinite mind which constitute a mystical urge upon man and arrive at consciousness in him. Since man is related to all four of these planes, he must be endowed with a like number of physico-psychological faculties to deal with them. These are as follows: First, is the unconscious; on this plane the elements in the body are able to receive and retain the effects of the vibratory forces from the like elements in nature which invariably impinge upon the subsenses which receive the energic oscillations without their first being transformed into tone, color, and form. These work in the tissues of the body in the form of impersonal law and are felt by the individual as segmental tension, bodily poise, and emotional tonus. Second, is the subjective; on this plane the life principle feels the urge of its inherent law and finds a sense of unity and rest in relationship to all forms of life through emotion and instinct. Third, is the subconscious; which is the repository of the treasures of human experience. It gives one a feeling of solidarity with the races that have gone before and power to love and understand his fellows without contact, by the principle of telæsthesia. Fourth, is the superpersonal consciousness; which is a feeling of "a power not one's self which makes for righteousness." It is a sense of infinite divine urge toward virility, truth, beauty, and goodness. It challenges life to make the great adventure towards unity and perfection through a feeling of at-one-ment with the All and a vision and prophecy of the possible All.

Extensions of Personal Consciousness

The realms of impersonal law, and of biological law, and of superpersonal law, of society, and of cosmic law, are one fundamentally, and they become one synthetically in human consciousness through the unconscious, subjective, subconscious, and superconscious relations of the individual with them. In the end, personal consciousness is all and in all.

Impersonal and Superpersonal

If we would interpret the spirit of the universe, we must know something of the biological powers, purposes, processes, and prospects which motivate human life, for they are the differentiated individual manifestations of the spirit of the whole. So far, life in our world has been engaged in equipping itself to deal successfully with the impersonal world of physical law, fact, and phenomena; and also with the superpersonal world of altruistic love, spiritual principles and universal ideas. The physiological structure and the psychological mechanism united by the genetic principle into one single complex and conscious organism is the result.

Cosmos Self-Conscious in Man

In man the cosmos has become conscious of itself and is able to throw a flood of intellectual light along the pathway of the life movement. Thus far he has led the evolutionary procession. His thought is the brightest flame of divine intelligence which ever flashed upon the material world. Life's physico-psychological man is the headlight of the locomotive of progress radiating streams of prophetic light upon the trackless expanses which lie before him for future exploration and transformation.

CHAPTER VIII

The Bio-Psycho-Genetics of Activistic Realism

The New Realism

The reader unaccustomed to the terms of Neo-Realism will find this chapter somewhat difficult, although lucid and of exceeding importance. These are deductions from the findings of most recent scientific investigation through mathematical philosophy and the Author wishes to give special recognition to Einstein, Lorentz, Minskowsky, Eno, Whitehead, Russell, Millikan, Ouspensky, Poincare, Alexander, and Giovanni for their findings on this subject. By reading slowly and attentively one will gain great satisfaction and comfort from this short essay which demonstrates the principle of personal immortality.

Activism

Activism is one of the old theories of reality but it has been given new life and greater significance by recent findings of neo-realists and relativists. In activism, everything is considered as an activity, i.e., everything is a something which makes a difference, or by reason of which difference is made. Activity, in its generalized sense as a universal active principle of relativity, becomes a metaphysic to the material scientists, who see in it the operation of the universal inherent laws of time, space, numbers, form, color, and change as the inter-acting forces by which the complex units of the existential world came to be. They recognize each of these principles as forms of activity by reason of which difference is always being made.

Activism Universal and Particular

Activism is known to us principally as specific instances rather than as universal form, and we reason from the specific to the universal. The specificity of a thing can be expressed by means of a principle of determination known or felt as intensity. Specific existents in the form of intensity upon the various planes of existence are either simple or complex units of energy characterized by specific potentials, ranges of influence, exclusions of objects, and persistence of action. Potential is the greater or less possible

activities contained within a given unit; range is the number of other activities in respect to which any given activity is efficient in causing change; exclusion is the extent to which the given activity is independent and not influenced by other activities; and persistence is the duration of a given activity.

The material scientists analyze matter down to the atom, the atom to the electron, the electron to the event particle and the event particle to the event lines crossing in duration.

Two General Forms of Reality

The physical scientists of the realistic, relativistic, and activistic type also recognize two general forms of reality which they clsssify as the subsistential and the existential planes. The subsistential plane they call the meta-psychic world and the existential plane they call the psychonic world. Instead of the minimum unit of the existential world being an event particle composed of event lines crossing each other in duration, they postulate the psychon as the minimal unit on all planes of the existential world. The psychon is a minimum unit of awareness, its awareness is not a merely passive capacity but something which makes a difference and by reason of which change takes place in other psychons. Nevertheless, the psychon may remain independent of its relations to other psychons, since the other psychons may not be included in its awareness, owing to another law working in it to the effect that one unit cannot be influenced by another unless it be included in its awareness, and it may fail to become aware of other units by virtue of its power of exclusion. The dynamic sense of awareness in the psychons is known as the psycho-kinesis, or the active psychic energy.

Colaboration of the Two Forms

In recent times, the material scientists and the psychical scientists of the activistic type have been collaborating their

theories into a single system. They have agreed that activism is the universal relating principle, since it acts upon all planes and sub-planes of existence whether subsistential or existential. They have divided reality into three major planes, as follows: the meta-psychic, the psychonic, and the physical. The meta-psychic plane is the subsistential activity of the good, the beautiful, and the true, which are the inherent principles and laws of the meta-psychic plane whose unifying principle is relativity; the psychonic plane is existential and concrete, and its unit of activity is the psychon; the physical plane is also existential and concrete and its unit of activity is the electron.

Simplest Units of Matter Pass up to more Complex

In the study of the principle of genetics from the standpoint of material form, we begin with the simplest unit of matter and pass on up through the various planes of complexity until we reach the highest form of complex being; but in the study of genetics from the standpoint of activism, it is convenient to begin with the simplest unit of energy and come down through the various planes of existent units of energy until we reach the most complex, having the largest range of activistic potentiality.

Planes of Psychic Energy

We start with the meta-psychic and pass on down through the psycho-kinetic and the electro-kinetic planes; each one of which is logically prior and cosmologically fundamental to the planes below. Each of these planes possesses its own characteristic activities and architectonic units as a basic complex of the units of the next more inclusive plane above; yet, at the same time, there may be the simple detached units of activistic energy from any of the planes above, existing upon the more complex planes below. Each of these planes is characterized by the activities of its own units. For example, the living organism is

a unitary complex of cells, cells of molecules, molecules of atoms, atoms of electrons, and electrons of psychons; psychons are the most fundamental units of activity upon the various existential planes. Psychons which become aware of each other become magnetic fields of psychic energy called psycho-kineses. And, when the number of units is increased and the intensity of their unity becomes strong enough the psycho-kinetic or magnetic field becomes an electron. And when the electrons which form a magnetic field through mutual awareness gain a sufficient number of units and become sufficiently intense, they become an atom. And so the genetic process goes on, on every plane of existents. Thus the laws of potentiality, range, exclusiveness, and persistence of intensity determine the character of the individual unit upon any plane of action.

Genetics on all Planes

The genetic principle is seen to act upon all planes, in that the unitary complexes on each plane are found to possess characteristic intensities or efficiencies over and above the mere sum of the efficiencies of their component parts; for instance, the psychons give issue to psycho-kineses, the electron to electro-kineses, the atom to radio-activity, the molecule to molecular force, the cell to cellular instinct, the organism to conscious thought, and conscious thought to ideals which may be the very highest controlling form of kinetic activity and each larger value is born of the preceding complex.

Units Act Differently

In each plane of the existential world, the basic units consist of unitary complexes of the basic units of the plane above, and the behavior of the units of each plane is genetic and different from any possible behavior of the unit entities of the plane above; this is evinced by the fact that a living

cell behaves as no other complex of molecules can behave, a molecule of protoplasm as no other congeries of atoms, an atom as no other configuration of electrons, and an electron as no other combination of psychons.

Basic Existential Units

The basic existential units on the psychical and physical are found to be psychons and electrons, and these may remain on their respective planes in the form of psycho-kinetic and electro-kinetic streams or radiations of activity; or they may form themselves into complexes of units which behave as a whole, and these unitary complexes have more intensity than unorganized groups of units. There are various degrees of intensity of organization, and only certain specific complexes of great closeness of organization and high relative intensity upon any plane are carried over as units of the next plane below; nevertheless, the complexes on one plane are conditioned by those on the plane above, notwithstanding the fact, that the more fundamental the plane, the more simple and more alike are the units; psychons are more simple and more alike than electrons, electrons than atoms, atoms than molecules, molecules than cells, and cells than organisms. The whole process acts as if "Spirit descends upon matter," and works toward differences and varieties, yet matter is spirit in its final essence.

Functional Units

The intensity and unification of function increases directly with the increased complexity of the organism, and each unit, being an organic complex, achieves as a unit greater intensity than it could outside of the organization; although there are certain things which it cannot do, there are more things it can do than if it were unconditioned in this way. "Where two or three are agreed," "In union there is strength," are laws applicable on all planes.

Psycho-Kinesis

We have found structure to be, in the last analysis, process; and each process is ultimately taking place on the next plane above; and the ultimate plane is that of psycho-kinesis. Psycho-kineses are more or less intense and vary in range, exclusion, and persistence; they may range towards the meta-psychic on the one hand, or on the other they may even exlcude other psychic processes; like the martyr who looks towards the meta-psychic subsistential world singing his songs of joy while he excludes the existential physical and psychic processes of torture and pain. Persistence is found to be dependent upon the intensity of interest, and intensity of interest is increased by action.

Activity on one Plane Affects Others

The activity of one plane affects the activities of other planes through the interrelations that affect the quantity, the configuration, or the rate of vibrations of its constituent units. For instance, the psychon, the minimum unit of awareness, joins other psychons and they together become psycho-kineses; electrons join other electrons and form electro-kineses; atoms join each other and form chemico-kineses; molecules join each other and form vito-kineses; and cells join each other and form ideo-kineses. Psycho-kineses affect electro-kineses, electro-kineses affect chemico-kineses, chemico-kineses affect vito-kineses, and vito-kineses affect ideo-kineses, because, in the final analysis, all material things are psychons and all forms of energy are psycho-kinetic, i.e., magnetic fields of psychic energy.

Non-Extended in Extended

The extended unit is composed of non-extended units, and organization takes place either by inherent activity or by activities of relations, and the non-extended becomes extended by these units taking spatial and temporal position above, below, before, after, or alongside of each other. A psychon possesses no extension, neither does the psycho-kinesis, the electron nor the electro-kinesis, but the

atom does. Since an electron is composed of psychons, an increase of psychons in an electron necessarily increases that electron's intensity of action, just as an increase of electrons in an atom changes the atom's electric charge and its mass. Hence we see that the non-extended can extend when its components do not extend, and motion can exist when the moving entities are not material, and that ultimate units of existent things are awareness units.

Super - Intense Units give rise to Units on Next Plane

Not only may the super-intense units upon one plane come to be the determing units of energy upon the plane next below, but whenever the velocities of vibration of the units upon any plane are increased beyond a certain point, they may give rise to processes upon the next plane above; this law is demonstrated by the fact that, when sufficiently intense, molecular vibrations will set up chemical action, chemical vibrations will cause electrical action, and electrical vibrations will give rise to vital processes, and vital vibrations will produce ideo-kinetic action. Thus, through concentration and intensity of thought, man, on the physical plane, may set categories going on the spiritual by which he may raise himself through the sublimation of genetics into pure spirit.

Consciousness

Consciousness is the genetic issue of the compounding of units of awareness. Objects enter consciousness through the activities of the fundamental units of awareness; hence, both the knower and the known are themselves complexes of these fundamental units. Awareness between electrons, atoms, molecules, cells, and organisms varies with the variation of their psycho-kinetic intensity, and just as the addition or subtraction of electrons alters the atom's electric field, so the addition or subtraction of psychons alters the electron's psycho-kinetic field. Therefore, the more or less of psychons in the psycho-kinetic stream of activity

between the knowing subject and the known object, the more or less becomes the awareness of the object.

Rates of Periodicity

Psychons like electrons manifest themselves not only by degrees of intensity but by rates of periodicity. The nerve cells are made up of molecules, atoms, electrons, and psychons, and whenever a kinetic force, whose oscillatory periodicity which is in harmony with either of these planes, impinges upon the afferent nerve ends, this periodicity is naturally reproduced in the intense changes in the individual unit, and it may be translated into any one or all planes of awareness, since the organism is itself, in its final analysis, a psycho-kinetic complex.

Same Periodicity in Subject as in Object

When vibrations are transmitted through the nervous system and produce in it the same periodicity in psycho-kinetic intensity as is in the object, then there arises consciousness of that object. For illustration, the color blue is due to certain periodicity of light waves, which strike the retina of the eye and reproduce this periodicity in intensive changes in the psycho-kinetic nerve or brain complex; hence, the periodicity for color is the same for both subject and object. Only, as outer waves, it is color, while, as intensive psycho-kinetic nerve or brain vibrations, it is sensation. The respective periodicities which produce the sensations of color, sound, taste, heat, or electric shock are always themselves wherever they occur; therefore, when they take place in the intensive variations of a psycho-kinetic complex, they are there where they do actually take place, just as they are in case of etheric vibrations of the same periodicity. The periodicity is experienced inside as well as out, and the same relation exists between the various rates of periodicity inside as outside; this explains how we automatically distinguish between the various colors and sounds, and all other sensations which are the

replica of various rates of oscillatory vibrations, or periodicity with which we are in rapport, or harmony, and how ideas of a thing are as real as the object perceived.

Subconscious Expands Awareness

Consciousness is intensified by memory; memory is the storage of experiences in the form of neural habit and psycho-kinetic concentration, in relation to the temporal series and spatial contiguity against the background of subsistential meta-psychic principles, in such a manner that all knowledge gradually becomes subconscious; the subconscious expands its awareness by the projection of certain relational faculties which interact with the objects in the outside world, and these faculties are basically psycho-kinetic intensities. We have attention, which is psycho-kinetic intensity; perception, which is psycho-kinetic intensity great enough to exclude other processes; feeling, which is a psycho-kinetic process involving perception and organic sensations; thought process, which consists in a series of changes in the psycho-kinetic processes; emotion, which is a psycho-kinetic process involving thought and image as well as perception and organic sensation, emotion is therefore less specifically precise than thought while it has more intensity and a larger range than feeling; will, which is a process characterizing the psycho-kinetic complex as a whole in anticipation of a specific content included in the total process; and consciousness, which is the total activity of a unitary psycho-kinetic complex of a specific kind having a certain intensity, potentiality, range, exclusion and continuity. Each complex unit may exclude awareness from the planes below or above itself and be totally absorbed in its own world, or it may open its consciousness to the contents of awareness in the units on the planes below by relaxing its tensity and of the planes above by

increasing its tensity. This explains the sub- and the super-consciousness of man.

Order of Psychons

The body and mind are related to each other as the psychon and the psycho-kinesis; the order of psychons passes on down through the various planes as electrons, atoms, molecules, cells, and organism, while the order of psycho-kineses runs down from plane to plane in the forms of electro-kinesis, chemico-kinesis, vito-kinesis, and ideo-kinesis. The physical body is a subcomplex of units of energy encompassed in the larger complex of the streams of energy forming the individual mind, so that the individual mind remains independent and nothing can change it except that which it includes in its awareness and it may exclude even the body itself.

Power of Abstraction

The experience which one has in moments of complete abstraction and exclusion of awareness of the body or any material thing from the mental complex or thought processes, and the high intensity, increased range and freedom, and the tendency to persistence on the plane of ideals, is a proof of the principle of personal immortality in the form of a psycho-kinetic complex on the purely psychic or spiritual plane. That the mind does act at intervals upon the plane of ideals in total abstraction from the body or any material substance in the form of a pure psycho-kinetic process, is proof positive that it is possible for the human personality to persist after the dissolution of the body in death.

Ideas as Potent

On the plane of human life, ideas are the most potent things by reason of which change takes place; they are also activities because they make a difference, a most tremendous difference. And personal survival, apart from the body as we know it, is assured on the plane of ideals.

Scientific Reason for Immortality

Just as beauty, goodness, truth, time, space, form, numbers and change exist as independent universal meta-physical and meta-psychical activities both prior to and following the activities of the existential units on the lower planes, and are not dependent upon them for their being, even though their significance in the existential world may depend upon the presence of the organic forms and of a moral order of individuals; so a psycho-kinetic unity complex in the form of a self-conscious intensity with large range and perpetuity could perfectly well exist in possession of its various activities, whether or not it also formed an electronic or atomic complex upon the planes below. Neither would it necessarily be cut off from its characteristic activities on the lower planes and it would certainly be active on the planes above. Even though the body be reduced to electrons or psychons after death, we have found that these are active on all planes above in their own respective forms of electric or psychic charges known as electro-kineses or psycho-kineses. The personality's total activities ought to be even fuller in the free energy state than in the form in which they are known here. Whatever happens to the body complex, the personality remains an awareness complex in potential relation to other awareness complexes upon every plane of activity, whether constituting physical entities or free detached psycho-kinetic activities; and, by the exercise of the genetic principle, it grows in power of inclusiveness, intensity, range, exclusiveness and persistence until it achieves dominion over all the planes of existence.

CHAPTER IX

The Genetic Relationship Between Mechanism and Thought

Thought Mechanism

The Four Divisions of Organic Structure

The mechanism of the thought process is based upon the mechanism of bodily function. Man's body is a very complex organic unit composed of various strata of less complex systems, which in turn are composed of still more simple units. It is divided by physiologists into four main subjects: they call them the visceral, the autonomic, the projicient, and the cerebral systems.

The visceral system is basic, being a federation of cells for the functions of nutrition, circulation, and propagation. The visceral system further divides itself into organs and glands for the better performance of these functions. The organs and glands are federated into what is called the autonomic system.

Relations of all Four Systems

The visceral and autonomic systems, in mutual contact with factors in the external world, developed a great number of reflex sensory-motor arcs. The reflex arcs became federated through the lower brain centers into what is known as the projicient system, for the function of dealing with environmental stimuli and physical objects. All of these systems are related by connective tissue, nerve ganglia, spinal cord, medulla, and lower brain into a coördinating unit for the support of a cerebral system. The cerebral system or fore-brain functions in relation to perceptions, abstract ideas, judgments, and principles of the spirit or thought world.

Harmony and Discord of Action

All these systems may act in perfect harmony and unity, or each may act separately, or even discordantly, or in conflict, to a degree of disintegration. The mechanism of

the whole man, including every particular functioning part, is the mechanism of thought. Man is, in relation to the universe of change, an adaptive organism. He is essentially in a state of irritable equilibrium and must maintain his poise against all environmental changes if he would survive physiologically and psychologically. The varying degrees of instability account for the difference in character between individuals, and also the difference between the thought and dream life of individuals.

Continuity of Life Processes

It is an obvious fact that life is in a continuous process of adjustment. Living organisms are obliged to carry on work continuously. They must constantly store and discharge both physical and psychical energy for the guarantee of the integrity of the individual, the preservation of the physiological balance, the securing of safety, and the insuring of the perpetuation of the species.

Alteration of Organism by External Stimuli

Every stimulation of organic matter from the external world of energy permanently alters the irritable substance and is registered upon it so that it cannot be effaced. It is also like an electric charge and becomes a new potential, uniting with every other past charge, enabling the organic unit to meet each new specific situation with the totality of all former reactions associated by experience in function or organ. Each organ becomes a more and more complex system in equilibrium with newer and higher powers. It is constantly changing in order to compensate for or minimize any external disturbance or change. No individual at any given moment can possibly be identical with itself a moment before. However, an identical experience may be reproduced or recalled through memory process by symbolizing it and inhibiting all others, thus isolating the one item for conscious specific purpose. But this is only an objectifying process, being isolated artificially for analy-

tic purposes, and it falls far short of expressing the full character and power of the individual response in normal every-day living.

The Simpler Forms of Life made Susceptible to Impressions on Physical Plane

The struggle of organic life to maintain a balance of forces is constant and ceases only at death. The lowest order of life is most simple in its organization, and is therefore most sensitive to external stimuli and least autonomous in its reaction. The simpler forms of life are sensitive to the more subtle gravitative energies; they sense the finer and less specialized thermometric, barometric, and psychometric vibrations in the natural world. They can determine the qualities of matter, conform to the natural laws and prophesy as to the temperature and quality of the weather in advance of the season. This fact is evidenced by their instinctive power of selecting food, their ability to conform to environment and advanced seasonal adaptation. It is a matter of common experience that there are variations of the husk of the corn, and the fur of the animal in advance of winter, and in the migration of birds, and the hoarding of food by burrowing animals before seasonal changes; these prophetic instincts are far in advance of the power of the meteorologic mathematicians to calculate from data gathered by their aided senses.

We know that this instinct is the wisdom of experience, for a new simple life cell without experience of any kind would be altogether heterotrophic, i.e., motivated from without, it acts by reflex. It would discharge motor energy in exact direction and proportion initiated by the external stimulus, and the reaction would be specific to the stimulus. Hence, it appears that the lowest forms of organic substance are most sensitive to the subtle influence from without, and they vibrate without inhibitions in rhythm with the material elements and energies of nature. The

simplest form of life detects more keenly the changes in its world, it is more adaptive and enjoys greater longevity than complex forms, although unconscious of itself, being nearer to the unconsciousness of impersonal law and material substance. Therefore, organic substance in its metaplasmic form is most sensitive to the laws and energies of metaphysics, most adaptive to subtle changes, and less subject to disintegration; being undifferentiated and responding as a whole to the whole in all of its reactions.

Autotropism

Organic substance, by virtue of the retention of the imprint of impinging environment and the storage of power in accumulated experiences, becomes more and more autotrophic, i.e., motivated from within. Thus it gains the power of inhibition, specialization, initiation, and subjective volition or free action, which may finally issue in conscious intelligence.

It seems that conscious intelligent action depends largely upon the success of the individual in inhibiting the flow of energic streams from without and of affective impulses from within for its clear thought.

Reflexes Ancient

The reflex apparatus are more ancient, hold the imprint of longer ages of environmental impingements, and are most sensitive to the external stimuli. They sense and automatically classify vibrations far beyond the power of the specialized organs of consciousness to perceive.

In higher animals, a highly developed system of autonomic control, through the upper brain centers, inhibits and regulates to a large extent the activities of the reflex sensory-motor apparatus, by which the organism readjusts itself to changes in the environment.

Directing Energy Discharge

In order to maintain the equilibrium of the more complex organism, the central nervous system inhibits the flow of stimuli from the environment and also from the sensory-

motor reflexes, the projicient, autonomic, and visceral systems. This is for the purpose of the unification and discharge of vital energy along a common motor path toward a specific object, in an adaptive manner.

Raising Sensory Threshold

The inhibition of the inward flow of external currents of stimuli into the brain cortex, by the raising of the sensory threshold and by the confining of them to the channels of specialized organs of feeling, taste, smell, hearing, and seeing, and by the closing of the threshold to the uprushing currents of emotion enables the individual to make conscious adjustments. For one must limit the range of instinctive response for the sake of conscious analysis and extension of the self through special lines of response. This is evidenced by the fact that less organized metaplasmic substance is susceptible to and capable of responding to a much larger range of energic vibrations on the plane of physics than the highly organized.

Less Specialized Senses

Naturally, plants are capable of detecting differences in illumination to which the retina of the highly specialized eye is insensitive. Likewise sound waves which are picked up by the less specialized auditory apparatus of certain insects make no impression upon the more highly specialized human ear. The hunter takes his dog with him, for its ear is less specialized than his own. The dog's ear is capable of excitation by sound waves with oscillations ranging as high as eighty thousand cycles per second, whereas the capacity of the human ear is limited to those below forty thousand per second. This fact proves that the specialized sensory-motor apparatus, including the nerves and brain matter, is for the inhibition and control of sensory stimuli and emotional impulse rather than for the increase of their receptivity. The nerves are insulated and are scarcely responsive to any form of stimuli until they are lubricated

by thyroidin and other secretions of more general conducting capacity. The brain cortex is absolutely irresponsive to the impingement of the elements of environment when in direct contact with them by exposure; its demand for intermediating senses proves its exclusiveness and its aristocratic nature. This shows that the most highly refined and more complex reactions are by indirection, and that much greater things are accomplished by indirect than by direct action.

Forms of Adjustment

The earliest and simplest forms of adjustment to occur in life are vegetative or physico-chemical; next, are animal or sensory-motor; and lastly, there appears the human psycho-symbolic, or ideo-volitional.

Cost to Man of being highly Specialized

Man is the most complex and specialized form of life, and his adaptation as a whole to a whole depends upon the processes of correlation, coördination and association of impulses into emotional willing and thinking. His selective activities sort out the elements in experience to form an integrated series of responses able to secure for the organism a successful adjustment to a larger reach of environment. This he does at the expense of barring experiences, impulses and larger ranges of sensation from consciousness; which, nevertheless, have tremendous influence in giving tonus to his muscular setting, emotions, and desires, and in determining conscious adjustment, even though they are under inhibition. Consciousness arises from kinæsthesia or feeling of movement. In man, feeling of movement resulting from the release of energy by heterotrophic (external) stimuli, produces consciousness of an extraneous world. In him, feeling of movement resulting from the release of energy by autotrophic (internal) stimuli, produces consciousness of the ego or self. Also feeling of movement in man resulting from the release of energy by both forms of

stimuli, produces consciousness of abstract ideas which he expresses in symbols. It is thus by symbols that he identifies himself with the world of reality and the world of imagination at one and the same instant.

Through the action and reaction between the organism and its environment the genetic principle has endowed man with the five perceptual senses, through which he may intelligently relate himself to the five material planes of existence.

Knowledge of Values

As above indicated, the history of the universe is indelibly written on the texture of the lower forms of organic life. Knowledge of impersonal physical laws and values is active in the instinct of cellular life and leads to cell federation for specialized function. Federation of cells necessitates that much that has been in action in instinct should be buried and reduced to latency for the sake of a more complex sympathetic organism. A further differentiation and specialization of function necessitate another federation of organs coördinated into an autonomic system. By it, instinctive knowledge, desires, and impulses, active in separate organs, are suppressed into inactivity; thus responses and reactions are narrowed down to those special functions good for the whole organism at that stage. As life makes another advance the sympathetic and autonomic systems unite to render dormant certain other instincts and impulses for the sake of a united support of a protective and procurative projicient system. Through it, life contacts specific objects in environment. In turn the projicient system controls its specialized senses, whose function is to relate the organism to the five material worlds. They analyze and select the elements in each world which might be found good for the whole and inhibit the irrelevant from

arriving at the threshold of consciousness. These are related as follows:

First—There is the world of solids and magnetic chemistry to which life is related by the sense of physical touch, or feeling localized in the skin surfaces.

Second—There is the world of liquids and liquid chemistry, to which life is related through the sense of taste localized in the tongue and mouth.

Third—There is the world of gases and gaseous chemistry to which life is related by the sense of smell localized in the mucous lining of the nose.

Fourth—There is the world of atmosphere to which life is related by the sense of hearing localized in the auditory nerve of the ear.

Fifth—There is the world of ether to which life is related by the sense of sight localized in the optic nerve of the eye.

Unification of Senses

These worlds are all related and unified into one great world by the interpenetration of etheric substance, and so are the five senses related and unified by the interpenetrating metaplasmic tissue and nerve filaments by which one takes specific and analytic knowledge of each world. Thus all five worlds and all five senses are unified in the consciousness of one individual, who in turn inhibits and controls the action of each and all senses and the elements in each and all the worlds for the good of the whole man. Over and above the individual is a still higher federation, the group, which inhibits and controls individual impulses for the sake of the group and prevents those acts in the individual which are not for the good of the whole of society.

Limitations of Complex Organism

As we drop from the more complex to the more simple forms of life it becomes less inhibited and more free, but individually weak. The inhibitions of society, coupled with individual desire for social esteem, limit one's public

acts to only a partial gratification of a very few desires. In man's private life he may enjoy larger liberties and the gratification of yet more desires; nevertheless, his self-consciousness sets a limit to private gratification of the sensuous nature for conscience's sake. If we go a step further and set aside the censor of self-consciousness, the five senses of the projicient system are given larger freedom of gratification. And they may act independently of each other so that the uncoördinated senses, each in its turn, as it gains the ascendency, may see visions, hear sounds, smell gases, taste liquids, and feel solids unknown to the individual consciousness as a whole. Again the specialized senses may be put to sleep so that the segments of the autonomic and sympathetic systems are no longer inhibited by them, and each segment is allowed perfect freedom of action in gratification of its craving, independent of the interests of the other segments. When any segment of the body is allowed immediate contact with its environment through the subsenses which awaken its labyrinth of latent instincts, then it may revel in the fuller enjoyment of segmental gratification even to the discomfort and detriment of the somatic federation. Finally, when deep sleep falls upon the censor of the various segments or organs, so that the individual cells are allowed full freedom of instinctive activity, they come into rapport with the universal laws of nature and are submerged in the metasense and come to rest in the primitive homogeneous metaplasm. Here they are lost in the unconscious impersonal laws with which each cell vibrates in perfect harmony. In this state the individual organism feels no tension nor particular stream of stimulus to excite interest, fear, motor response or consciousness. All of the four specialized systems become passive and subject and responsive to the impersonal laws and forces

of the universe. The forces of nature play upon them and they passively respond like the Eolian harp responds to the touch of the passing breezes.

Man's Super-senses

Yet man is more than an organ of many octaves and manuals, responding to their touch in melodious tone, as they are played upon by the forces of space and time. He is also a statistician tabulating the events of experience subjectively. And he is yet more than a table of statistical complexes, for he can respond to the present in the light of the past. Over and above the world of electromagnetic forces and of the five worlds of matter, as described above, there is another world, a world of psychodynamics, which incorporate the future. To this world his life is related through the supersenses and telepathic powers, which rise out of the unity in synthesis of all other senses through the coördinating function of the higher brain cortex, which subsumes and sublimates all worlds, all senses, all instincts, all emotions, and all thought into a hypertension of radio-active erotropic spiritual energy.

How Man Gains Dominion

A new center of power is formed, and from this center an individual spirit may communicate with individual and universal spirit and exercise dominion over all the worlds and all the functions of life. As radioaction depends upon the complexity of the mechanism and the strength of the charge of its battery for the overcoming of distances and resistances, so the individual's ability to overcome distances and resistances and gain knowledge of and dominion over them depends upon the complexity and unity of the organism and upon the potential of the emotional charge stored within the subconscious self and also upon the exactness of intellectual direction.

Dominion by Thought

A properly organized and synthesized human being may rise to dominion over the material universe, including all less complex or less unified forms of life, however far they may be removed from him, by the power of deliberative emotionalized thought. He may exercise power over them as the sun modifies the worlds of its universe and controls them, with every living creature in them including man, by the telekinetic force of its warm reflection. As the sun through its light beholds its own image reflected in every atom of matter and sees its spirit rising, flowering and fruiting in every form of organic life from the amœba to the man, so may the conscious intellect of man fill the world with beauty and power by the effulgence of thought.

Man's Business

Therefore, the business of man is to make the entire somatic organ a mechanism for the collection, concentration, reflection, and radiation of the light and power of emotionalized intelligence for the illumination, vitalization and control of all things. By the dedication of man's entire organism to the function of thought, he becomes the proprietor of the universe through subconscious knowledge and intellectual thought, and through this union he becomes the generator of other worlds upon the higher plane of ideas embodied in symbol and metaphor, which mate and give issue to an innumerable progeny of spiritual children. The whole process is a begetting and a new birth through genetic relationship.

CHAPTER X

The Genetic Processes Working Subconsciously

The Subconscious

Phyletic Memories

The subconscious is physico-psychological content, both inherited and acquired. The psychic life of every individual reverberates with phyletic memories. Racial memories lie deep within the cell life and within the visceral, muscular and glandular plexuses. They are imbedded in nerve ganglia, and all are buried in the substrata of consciousness.

Inheritance Through Recapitulation

Just as every adult individual now living has recapitulated in an abbreviated form, during the period of prenatal and childhood development, the epitomized history of organic life as it has developed in the world during vast ages in the past, in order that each physiological structure may individually take over and appropriate as its own the complete record of life's experiences in its whole process of evolution from the beginning: so there is also an analogous recapitulation in an abbreviated form during the prenatal and childhood development of the epitomized psychic history of life from the beginning, in order that each individual may make all phyletic experience actually its own in the form of subconscious poise, attitude, tonus and instinct.

Bank of the Subconscious Treasures

Every individual unit in the species is richly endowed. Its subconscious constitutes its inheritance and is its capital in stock with which to begin life. The subconscious is indeed a splendid endowment of which the life units are not yet conscious, since it is deposited in the dark safety vaults of the human exchequer, to be drawn upon when needed, and added to when possible. It is not, however, dead capital, for it is interest drawing. It is compounded at every instant and constitutes the reserve upon which

all certificates of credit and promissory notes are given in actual life for the conduct of business and the initiation of new enterprise.

Relation of Phyletic Memories to the Senses

These phyletic memories also constitute a mighty creative energy which urges living organism on to ever higher and finer forms of existence. Their myriad activities condition man's position in the world to a large degree. The higher intellectual and volitional processes of the neural system are rooted in the organization of sentiments and emotions, which rise out of biologic experiences stored in subconsciousness. Out of the complex background, made up of sense impressions, organic sensations, emotional tonus, instincts, and reflex actions imbedded in physico-psychological memory, emerges the consciousness of the self. The organic sensations of the subsenses are vague to consciousness in comparison to the specialized sense impressions, such as the visual and auditory, although they constitute the age-old undercurrents of phyletic or racial mind that directs and empowers the streams of conscious life from behind or below.

Process not State

In studying the subconsciousness, we are not dealing with a state but with a process. The individual psychic life depends upon the engrams, memories, habit-reactions, various instincts, and forms of sense perception, finding their balance and equilibrium in subconsciousness. This they do, by the process of coenæsthesia and symbolic synthesis at each moment, as new combinations of stimuli are experiences.

New Values Never Lost

At every moment in the experience of organic life, new biologic experiences have been added to the stream of subconsciousness. Being once added, they can never be lost. Therefore, the subconscious is constantly increasing in volume and force, and forms new depths and new channels

for the distribution of its currents. Any momentary conscious adjustments of the individual to his environment can only be understood when considered in relation to all the other reactions in the subconscious levels.

The subconscious is not normally the antithesis of the conscious, nor is it a mere latent or imperfect representation of past conscious experiences in the form of indentations on static tissue. It is charged with active engrams in dynamic form, which at all times are capable of exerting great influence upon those streams of energy which are being discharged at the conscious level. They may even become so strong as to break down the barriers and rise into consciousness themselves in spite of inhibitions. Under great provocation they may destroy the synthesis and overthrow the egoistic control, even causing obsessional insanity. On the other hand, they may give instantaneous expression to brilliant ideas and strokes of genius, which cannot be accounted for by any acts of conscious cerebration or of normal thinking.

Grinding Force of Life

The biologic processes, being both genetic and phyletic tensions of primeval memories, may give rise to feelings and emotions wholly foreign to the conscious experience of the individual at the present time. Yet, these were of vital importance to the species in their struggle for existence. This phase of subconsciousness is the conservative and precedential guiding force in life. Its intuitive impulses are a sure guide for human destiny, so far as experientially tested, against self-contradictory actions. And they constitute the instinctive and reflective judgments of man which have become deeply set in the very center of the biologic stream.

Organic and Cosmic Consciousness

Enveloping the organic subconscious is the cosmic unconscious. It is manifest in the automatic operation of the

forces of nature in the form of impersonal law, which concentrate in action and memory of action imbedded in material substances. Unconscious purposes, which represent the activities of the universal will, are focalized in the individual through the metasense. These are converted into intuitive impulses and innate ideas which become psychic manifestations of the creative and regenerative principle of nature and serve as the background of thought and motive. In recognizing and yielding to these impulses, man is coöperating with the infinite cosmic forces which have created all life from the lowliest speck of protoplasm to the highest intellectual or artistic genius, and they are still pressing creatively towards the more and yet more perfect life; all this takes place in accordance with the inherent laws of genetics, through the conjugal relationship of the subjective and the objective worlds, that give issue to the super-conscious mind, which seizes in its prophetic grasp the futurities and eternities of infinite reality.

Widening Horizons

Human life is not bound by precedent. Man should not limit his expectations of the future. He should widen his conscious horizon to fresh interest and brightening hopes. He should become the embodiment of the finest and greatest values of the cosmic processes, which he may synthesize into a conscious personality as a center of self-contemplation under the urge and inspiration of the universal bio-psycho-dynamics, and its world of super-conscious spiritual values.

Oneness of Subjective and Objective

As set forth in chapter eight, according to the theory of activistic realism, the subjective mind of each individual unit in the existential world is the psychon, just as it is of the subsistential world. The metapsyche is mind, or God, which includes within itself the psychons of all realms and is endowed with all of the faculties of the psychic universe. The psychon is the smallest unit of awareness in the exist-

ential world and is the primary offspring of the subsistential or metapsychical world. A group of psychons, which are united through awareness of each other, form a magnetic field which is called a psycho-kinesis, and, when the field of psycho-kinetic energy becomes concentrated and congealed so as to exclude other units from its individuality, it becomes an electron, and electrons, thus united, form electro-magnetic fields, or electro-kineses, which congeal into atoms, and these, in like manner, form objective things. Psychonic units of awareness, which have become subjective to an individual in the existential world, form themselves, through mutual awareness of each other, into psycho-kinetic units, or magnetic fields of thought, which, when concentrated and congealed, form themselves into ideas.

Through Mutual Awareness

It is evident, that subjective ideas and objective things are, in their final analysis, the same, both being compounds of psychons or units of awareness. Hence, subject and object may become unified when they both become aware of each other. According to the law of exclusiveness, it is not sufficient for one unit alone to be aware of the other; therefore, true knowledge takes place only when both the man knows the object and the object is aware of the man. Through the mutual interaction between the subject and the object, the object gets itself transmuted into idea of the subsistential world and the idea gets itself materialized in the objective or existential world.

Spirit Materialization

The phenomena of spirit materialization is produced, according to this law, by the projection of psycho-kineses or subjective thought forms. These pass out through the perceptual senses just as they passed in, except that the action of perception is exactly reversed, and this thought form, as it is projected into the objective, reproduces it-

self in the existential world and is a replica of itself. This phenomenon is itself a congealed and exclusive field, or psycho-kinesis, composed of psychons identical in form and awareness with those within subconsciousness. This law explains the theory of ectoplasm, as advanced by members of the Society of Psychic Research. Just as God created, by the exercise of thought, the objective or existential universe in all its multiform phases: so may man, who is by nature of identical substance with God, create objects by the exercise of his mind according to his capacity.

Man Enlarges Himself

Man is a unit of awareness in a world of objective reality, and he enlarges himself by the process of becoming aware of related objects and making them, at the same time, aware of him, by the creation of magnetic fields of psychonic energy through which there is an exchange or interchange of psychonic units. Thus man may take the heavenly world or the "Kingdom of Heaven" within himself and lay up treasures in heaven, at the same time, while still working within the material existential world. It is through the conjugation between the two that new values are born in both worlds, the whole process being genetic.

CHAPTER XI

The Genetic Growth of Consciousness

Consciousness a Deliberative Process

Organic Consciousness

Consciousness is analogous to the nerve and brain substance, in that it is a deliberative and slowing-down process. As above stated, the elementary substances in the organic body are responsive to a very large range of vibrations. They play upon the subsenses, but they do not rise to consciousness or human thought mechanisms except in the form of coenæsthesia or undifferentiated feeling of subjective tensions.

Evolution of Senses

The atom is known to man only subconsciously and hypothetically because it vibrates at a rate far exceeding the capacity of the special senses, being out of tune with the vibrating sensory nerve cells. The red rays of sunlight are the most readily perceived by organic life. They are composed of streams of etheric oscillations only one thirty-nine thousandths of an inch in length. The violet rays are more difficult of discernment. They are composed of oscillations one fifty-seven thousandths of an inch in length; and they all travel at the rate of one hundred and eighty-six thousand miles a second. The oscillations of neither can be sensed by the nerves or by the animal consciousness, except as they are merged into streams of light of such duration as to gain response from the nerve filaments. However, there may be subjective response to each separate oscillation upon the part of portions of the organic substance composing the body, although it may be inhibited from consciousness by the more deliberate reactions of the nerve cells, being out of synchronous relational harmony with them. For example, the light oscillations, ranging from one thirty-nine thousandth to one fifty-seven thous-

andth part of an inch in length, impress themselves upon the subsenses of the simple unorganized elements of the body but are not recognized directly by conscious brain centers; while thought vibrations, in the form of a lecture on light addressed to the conscious minds of the complex human beings by wireless telephony, range from twenty feet to twenty miles in length with a frequency ranging from 1,200 to 6,000,000 cycles per second. Thoughts are carried by words and symbols, which themselves are durable and remain as permanent forms for the contemplation of consciousness through the specialized functions of organized brain cells.

Subsenses

This truth is further evidenced by the fact that mechanical energy may be sensed by the subconscious through the subsenses. They may greatly excite the emotions of pleasure or pain, and yet lie beyond the scope of conscious functions until they are transformed by mechanical means and reduced to harmony with the brain matter. During the World War the German government transmitted wireless messages to neutral countries by mechanical means at such a rapid rate that they could not be taken up by consciousness. Subjectively the allies knew that such messages were passing and they were painfully disturbed and upset by them in a subconscious, affective, and emotional manner. Finally mechanical methods of receiving them were invented, and the messages were transformed and reduced into a rate of speed sufficiently slow as to be received and analyzed by conscious intellectual processes. This event illustrates the fact that men are often motivated by stimuli which do not reach conscious understanding, only being felt as kinæsthesia.

The De liberative Process in Mind

The transmission and reaction time of the various elements, tissues and filaments in the body varies from an

almost instantaneous reaction to very short and rapid vibrations on the part of the somatic molecules, to that of the nervous matter, which reacts only to very much reduced rates of vibrations and transmits them at the slow rate of only about one hundred feet per second, and finally to the brain, for which the vibratory rate has to pass through a transformation reducing them to a rate of infinitely less frequency, the transmission time of brain matter being about twenty-five times longer than that of the nerves. These physiological facts go to show that in the reduction of physical sensations to the affective level, their rate of vibration and speed of transmission must be reduced, and that the reduction of sensations and affects to thought requires a still greater degree of time for transmission and a materially slowing down of vibratory rates; therefore, we logically conclude that thought is a deliberative process. This process in mind is analogous to the genetic processes in biology, simple biological units are very rapid in multiplying and the unit is practically grown when it is born while complex units are deliberate in gestation and also in development; for instance, a single-celled animalcule is hatched and developed in an instant, while man requires over twenty years to develop from the time of his conception.

Concentration

Upon one's power of inhibition depends one's ability to concentrate and specialize on particular currents of energy which flow into consciousness. And upon man's phlegmatic and meditative nature depends his mental and physical comfort.

Closing the Threshold

If it should happen that the cerebral cortex or conscious intelligence is unable to close the threshold against the myriads of vibratory influences playing upon it from the objective universe, and that the currents of stimuli flow

inward with such force and such speed and in such numbers that the nervous system cannot reduce, transform, coördinate, and schematize them into a system, one would be confused and unable to control the self. Such are said to have nervous disease or neurasthenia. If it should happen that the subconscious elements in the form of emotions or affective impulses rush with such force, with such speed, and in such numbers as to break down the threshold of the cerebral inhibitions and confuse the coördinating brain centers, one would be subject to obsessions and would lose self-control. Such are said to be insane.

Initiating Mind

The conscious is the specializing and schematizing mind. It is not the initiating mind, for it is motivated by the stimulus from either or both of the objective and subjective worlds. Just as the infinity of energic currents are forever in search for a balance or equilibrium and find it in the variety of objects in nature, which reach consciousness through our senses and produce sensations, which we systematize into science, so the elementary streams of cosmic energy constantly pressing upon the organism in their effort to find rest and equilibrium find it in the variety of impulses in the various elements of the body and form themselves into kinæsthetic impulses or feeling of movement, which we classify into affects and emotions. These affects vary in kind, degree and, potency. Their variations are due to the varying proportion and balance of forces pressing upon the organism from the constantly changing universe. And they are unified into a series of emotions which change their form and color as the kaleidoscope changes the form and color of the figure with every turn of the instrument. These subconscious emotions and forms are either repressed, pass out in motor acts, or rise up into

consciousness in terms of facts and ideas, which form the bases of science and philosophy.

Innate Ideas

The emotional impulses rise from the subconscious. We have learned that the subconscious is the result of the play of the cosmic energies too subtle to be felt by specialized nerve substance, of the pressure of memory, and of the excitement of new factors dropped into it by conscious individual experience. The contents of the subconscious constitute man's innate ideas and form the hypotheses upon which he constructs his philosophy. All hypotheses are first felt as subconscious impulses which demand demonstration or proof by the facts within the range of conscious experience.

Magnetic Pull of Subconscious

We know gravitation because there are simple elements in our organism below the level of the cerebral brain which were responsive to and felt the power of gravitation for ages, until its pull upon life was felt and demanded rationalization. Man has conscious knowledge of the sun, because he first felt its heliotropic attraction in his subconsciousness. He has conscious knowledge of the universe, because he first felt its magnetic pull in subconsciousness. He has the conscious knowledge of love, because he first felt its erotropic thrill in subconsciousness. And man is stirred to conscious research and investigation by the event particle, the electron, and the atom, although he has no conscious knowledge of them except as they are postulated by the subconscious. Man would never seek conscious knowledge of any kind if he should never have a subconscious feeling to force him to make investigations in definite directions.

Testing Hypotheses

Men are irresistibly driven to travel over the face of the earth, to tunnel the hills, to scale the mountains, to dive into the depths of the sea, and to fly in the atmosphere in

search of conscious materials which will test their subconscious hypotheses about the world they live in.

Extension of Mind to Satisfy Subconscious

Students are impelled to invent tools and instruments for the extension of the powers of the specialized senses, and to create language, symbol and mathematical formula, and numbers for the extension of the imagination to procure more conscious materials which will prove or disprove their subjective hypotheses about the universe around them.

Philosophers are drawn into self-forgetful research in the labyrinths of anthropology, history, and psychology for the purpose of acquiring conscious knowledge of the self which will explain their subjective hypotheses about the life they live.

Religionists are forced to visit the mystic shrines, to confine themselves to esoteric monasteries, and to practice the asceticism of the anchorite in order to gather conscious knowledge which will justify their subconscious hypotheses about the gods.

Senses of Simple Elements of Body

There are simple elements in our organism endowed with subsenses which have been able to feel these subtle forces, and these feelings were taken up by the affective segments and unified into subconscious affects, which again united in forming emotion. They became transformed into hypotheses and ideas as they passed on up through the sympathetic nerve centers to the cerebral cortex to force themselves upon the individual consciousness and to become a motive power within it. Philosophic hypotheses recognized by the ego as one's own are rationalized emotions arising from the coenæsthesia of the organic unit. Coenæsthesia arose from the play of the infinite variety of events from an infinity of directions in an infinite scale of planes during an incalculable period of time upon the subsenses of man. This coen-

æsthesia is the climax reached by the generative processes and the conception of conscious ideas so that it is easy to see that the genetic principle still remains the process by which evolutionary progress is made.

CHAPTER XII

The Genetically Active Ego Consciousness

The Development of Personal Consciousness

Evolution of the Whole

The biologic energy has differentiated itself into individual parts. By inherence in matter it becomes organic. Each part becomes enclosed in a body with an infinity of small openings and a few larger apertures for communication with its outside world. As formerly stated, the human body is composed of a vast army of cells which are organized into groups for special functions. Each group is able to act autonomously and may also act independently and antagonistically to the other groups. The health, happiness, and prosperity of the individual depend upon the harmony and coöperation of these groups in dealing with its environment. The evolution of each individual character must be coördinated with the evolution of the whole.

Man's Power to Make Tools

The animal organism is limited at each stage of its development to a recombination of factors which have come into experience. The adaptation of the individual to its environment is secured only to the extent of its ability to transform and store energy latent in food products and to discharge it in the form of heat and motion for a series of physical and chemical reactions. In man the power of adaptation is extended by the invention of tools, and by wider knowledge through the addition of intellectual processes, and by the greater stores of emotional power.

Postural Tensions

To overcome gravitation and to maintain poise in a changing environment, there must be postural tensions of the various segments of the organism continuously active. These tensions vary in degree. They give out continuous affective streams from all parts involved. To these the

organism as a whole is constantly and reciprocally readjusting itself. Most of the time this readjustment is performed automatically and subliminally without the individual's taking conscious note of the segment's activity.

Whenever the tension of any visceral segment is increased to the point of itching, aching, tickling, or gnawing, it creates a sensory stream which is felt by the individual as a form of craving; a desire which, if persisted in, develops anxiety.

Cravings and Satisfactions

Persistent cravings and desires are due to persistent hypertensions in the segments, and whatever serves to release the hypertension gives comfort to and releases the individual from anxiety. The pulmonic segment, being overcharged with carbonic gas from overwork or fright, is thrown into a hypertension which causes anxiety with asthmatic gasping, which can only be relieved and made comfortable by the neutralizing agent called oxygen. The repressed hypertension of the pulmonic segment may drive the individual to foolish acts of desperation in attempts to gain comfort. The same is true of the cardiac segment, the gastric segment, the intestinal segment, the rectal segment, the urinary segment, the sexual segment, or of any other affective segment of the body.

Obsessions and Compulsions

Obsessions and compulsions are due to distressing sensations, which are the result of hypertensions that prevent a return of a segment or an individual part to the comfortable attitude of normal functioning. Hypertensions of the autonomic-affective craving may be produced either by an endogenous sense of vacuum and deficiency, or by exogenous stimulus and injury. Either of these becomes a driving force of anxiety to compel the individual to seek and acquire the necessary counter stimulus to neutralize the craving or ameliorate the suffering.

Means of Gratification

The segmental cravings have but one means of gratification. Each segment must act through the whole body, which can do but one thing at a time. Therefore it has but one final motor path of action at any one time with which to deal with its environment. If there is but one segmental craving at any moment, or if all the segments are in a state of harmonious compromise, the problem is simple and the final path of motor action is accessible. If there is a complex and diverse affective state, or if the affects are in turmoil or reverie, there is an inward conflict. The dominant craving or parts of cravings which are able to get together in a compromise gain the final path of motor action for their gratification, and the remainder are repressed into the subconscious, where they continue their conflict.

Conflicts Between Segments

The convergence of the neurons from each active affective center upon the neuron which controls the final path of motor action may be so harmonious as to reinforce each other; then one is strong in action. If many vigorous cravings of diverse nature are aroused simultaneously, they enter into a conflict at the threshold of action and oppose or weaken action, by wasting their energy in their effort to subdue each other. Thus, the cravings of the particular autonomic affective gland or organ may drive one to unlawful acts in attempts to find comfort. Aversions towards a particular autonomic affective segment may jeopardize the safety and comfort of the whole individual by consuming their energy in conflict or by compelling him towards illogical and revolutionary behavior.

The Ego

The genetic principle is operative in the individual. Out of the compound of the particular instincts and affective cravings or of the dominant ones arises, as the plus element,

the conscious ego. The ego feels itself a dominant unit and speaks the personal pronoun "I." It speaks of the parts of the body and even of life itself as "my" or "mine."

The ego is the result of the union of the segmental parts into a whole. Its purpose is to control the parts in the interest of the whole.

Strength of Ego

The strength of the ego, like the strength of the executive of a federated republic, depends upon whether there is a union of all the states into active and creative oneness for the good of the whole. If there is conflict between some of the states, or if some of them are in rebellion and must be kept in subjection, or if some of the states are indifferent to the good of the whole and withhold their energy from action and become anæsthetized through lack of interest, the ego is very weak.

Social Influence

The ego is developed for the control of the affective segments in order that the individual may properly relate itself to society and reality. The craving for social esteem on the part of the individual makes the ego persistently active in the control of the segments. Only, he may satisfy segmental craving in such a manner as not to jeopardize the interests of others in the group.

The strength of the ego is the measure of security he feels because of his ability to control himself. His social standing lies in the confidence others have in his power of self-control.

Childhood Beginnings

The feeling of the need of social esteem begins with the nursing child. The child becomes conditioned to fear of losing the esteem and favor of the mother or nurse in infancy. If it heedlessly indulges in segmental pleasures, such as slobbering, finger sucking, and other asocial acts, it suffers the loss of their love and esteem. It therefore begins very early to get control over them. It also learns early to regulate its nursings and eliminations in order to

please and win the favor of its mother or nurse. Its future power, success, and honor depend largely upon how well it learns self-control in these apparently insignificant segmental acts, which were primarily automatic in their action.

Winning Esteem

Only those autonomic strivings which become conditioned to self-gratification in a manner to win self-esteem and social esteem become integrated into the ego. The striving of the autonomic apparatus to act as a unit in the creation of an ego for the control of the particular segments develops gradually. It is a compensatory reaction to avoid the pain and the fear of the displeasure of society and to gain the pleasure of its love and esteem.

Anxiety

Self-consciousness and anxiety are due to fear of the loss of social esteem. Fear of loss arises from one's feeling of physiological inferiority; or it arises from one's consciousness of having failed in childhood to learn to control the more simple adjustments of the self to society. Failure in these things gives one a feeling of persistent affective cravings whose gratification society disapproves.

Self - Lover

The selfish ego is a self-lover who sacrifices society's interests for the actual gratification of his segmental desires. The desire of the selfish man for social esteem is not strong enough to lead him to seek honest or approved methods o gratifying his cravings. Hence, he engages in perversions and crime, and he undertakes to hide behind pretense and camouflage to avoid being recognized as a criminal pervert. Lack of desire for social esteem is due to insidiously repressive influences of childhood by its seniors, which cause it to rebel and resent any attempt to interfere with its gratification. Over-dominancy on the part of elders leads to auto-eroticism and secret self-indulgences.

Weakness of Ego

The individual who fails to recognize and unify all of the segments of the physiological apparatus into a unit has a

weak ego. One who is always fearful that some undisciplined organ or segment will break out into illogical acts or that it will seek relief in some manner disallowed by society is ashamed and tries to avoid social contact. Being forced to meet his fellow, he cowers or else assumes the air of courage and boldness as a compensatory act. The repression of affective cravings requires a continuous expenditure of vital energy. Wishes repressed from consciousness are not dead, but are active and draw unto themselves reinforcements that they may yet demand to be recognized by the conscious. If they are denied gratification they produce physical disturbances, create vague tensions, and influence indirectly every thought and act of the individual. He continuously seeks, without realizing it, to obtain relief from the repressed affects, which constantly fill him with distressing symptoms.

Toxins

Segmental craving under repression produces and maintains postural hypertensions in the autonomic segments in which it had its genesis. It forever tries to force the ego to be conscious of and attend to its needs. It seizes upon the slightest opportunity to gain domination over one's behavior in order that it may get relief through satisfaction. Whenever the ego becomes weakened by the toxins of fatigue and disease this craving segment assumes control and drives the apparatus to acts of segmental gratification. Men are driven to the use of alcoholic stimulants or narcotic drugs for the dethronement of the conscious ego and the freeing of the autonomic segment in order that it may seek independent satiety and comfort. Else one may put himself into a state of catatonia or hypnotic sleep in order that he may have perfect gratification in the phantasy of dream life without running the risk of losing social esteem in going counter to the taboos of society.

Self-Control

Then we may say that the ego consciousness is the realization of the self through the synthesis and control of the physiological and psychological segments of the organism for the altruistic service of mankind and for the radiation of life in the achievement of an all-inclusive personality. One who fails to gain control of the several parts of the self, but yields to desire and practices libertinism of carnal indulgence soon loses social esteem and becomes disgusted with himself. He undertakes to compensate this loss by false modesty and pseudo-morality or hypocrisy. He accentuates self-consciousness into egotism and presses himself upon the notice of society by egotistical mannerisms. These pseudo-forms of the ego short-circuit life within the individual and are destructive of the ego consciousness. The true ego consciousness grows out of the expansion and edification of the self by the improvement of content and the achievement of a more abundant life, and this cannot be done by any artificial or mechanical method; being subject to the laws of genetics, the ego must be born not made; its history is an ingrained record of an endless series of regenerations and rebirths.

CHAPTER XIII

The Genetic Process in Sense Development

Mystic Perception

The Psycho-Physical Sense

The elemental life and even the life of the child senses the whole of existence with the whole of its being; it has not the power to analyze, discriminate, classify, or evaluate the objects in its environment. This elemental sense is the issue of the conjugal relations between the organism and the elements of its environment which impregnated life with memories of long ages of experiences during the organic development of the species. It may be called the Psycho-physical sense, it has the power to send out its receptive affinities to an unlimited extent in any direction, and it may exercise control over each and all the several elements forming the complex out of which it arose. The psycho-physical sense differentiates and unfolds itself into an infinity of faculties, secondary senses, or subsenses, for the discernment, classification, and evaluation of the particular objects of environment; these faculties are of the nature of telæsthesia, psychometry, telepathy, telekinesis, clairvoyance, clairaudience, self-projection, and levitation, with social, geographical, gravitative, and meteorological instincts, along with other faculties of physiological consciousness.

The Psycho-Cerebral Sense

From the conjugal relationship between the psycho-physical sense and its environment was born the psycho-cerebral sense, which differentiates itself into the faculties of seeing, hearing, feeling, tasting, and smelling. All of these five senses center in the brain and exercise the function of analyzing, classifying, and evaluating the objects in the physical environment in terms of quality. These senses are capable of high specialization and of exercising

control over all the factors entering into the complex from which they were born.

The Psycho-Spiritual Sense

Eventually, there is born, from the conjugal relationship between the psycho-physical and the psycho-cerebral senses, the psycho-spiritual sense by which man is able to deal with the ideal and spiritual world and realize the presence of divinity with its infinities and eternities. This sense becomes differentiated into the faculties of faith, hope, and charity, or sympathy, which are capable of analyzing, classifying, and evaluating the qualities of things in the spiritual world.

The body includes the psycho-physical sense, the brain includes the psycho-cerebral sense, and the mind, or personality, includes the psycho-spiritual sense. All of these, in their elemental form, are for the detection of reality in its essence on each several plane of consciousness. Each one of them is capable of increasingly accurate perception and growth through skillful discipline and use in such a manner as to evolve or give birth to specialized analytic senses. Every sense has its beginnings in gropings like the awkward jerkings of a child's limbs, but is likewise developed into orderly, reliable, creative, and artistic movements by exercise, experiment and discipline which include mistakes and profits accruing to experience and theoretical instruction.

Endowment of Life

All of these senses are inherent in life and are the rightful heritage of every man, woman, and child. Even the psycho-spiritual sense is inherent at birth and grows up out of and and is sustained by the fertile soil of those below, until it raises them to the peak of its level and transmutes their fertility into its own experiences as it grasps the infinities and eternities in immortal hope.

The Mystic Sense

In so far as any or all of these senses function above, below, or beyond immediate consciousness, they are recognized as the mystic sense, which is in reality the whole personality functioning as a unit in its estimation of the whole cosmos. The mystic sense is most directly connected with the subconsciousness and the superconsciousness of man, and the subjectivity of creation which it evaluates in terms of the Beautiful, the Good, and the True.

The Subjective Ballast

These become subjective terms serving as ballast to the ship of life. All individual facts have to be sublimated into terms of beauty, goodness, and truth before they can become ballast. The danger and crime of this age is that it has not sufficient ballast and is in danger of turning turtle at any moment while trying to sail the high seas of human ambition far away from the shore. In other words, this age is weak because it is an age of mere fact and fragmentary knowledge, and it puts all the load on the top deck.

Subsumed Faculties

Mere facts never tell the truth to an unimaginative mind. Statistics, figures, prosaic living in a wilderness of things will never be safe. It is a crime to confine a child's education to mathematic tables, scientific facts, practical technique, memorizing events of history, reciting religious dogma and cramming fragments of knowledge, without weaving them into designs of the beautiful, the good, and the true, and sinking them into the subconscious self as ballast, which will give one poise in the midst of the storms of life and hope of immortal glory in any eventuality. For it is the mystic sense which is to subsume all the other senses into a single faculty and to become itself the faculty of perception in the life after death, until each individual life shall enfold all knowledge within itself and become a disembodied soul which needs no converse with aught beside itself.

The Law of Development

The evolutionary law is first sensation, then memory, then functional reaction, then organ, and then analysis and qualitative evaluation. It was thus that the five corporeal senses were born of the psycho-physical senses, and quantitative material values gave issue to qualitative spiritual, in the form of biological or self-preservative and and self-maximative judgment, conscience, and authority, and these have power to control each of the senses and the psycho-physical sense from which they were born. In the same manner, the individual conscious unit becomes a part of the great social complex and all together give issue to sympathetic ethical and moral values, which in turn control the action of the individual through the exercise of social influence administered through telepathic intercommunication, or sympathetic magnetism.

The Subjective and Objective in all

The story of the genetic development of the qualities issuing from the biological, socal, and environmental complexes on the physical and physiological planes represents but one side of the problem. As there is an objective physical world so there is a subjective physical world, and as there is an objective spiritual world so there is a subjective spiritual world, and these are in perpetual conjugation one with the other. There is no antagonism between them, the twain are made one so that they are two sides of one reality. The material world is sensed by the sensory apparatus made of the same substance as that of the physical world, and the spiritual world is perceived by the sensory apparatus made of the same substance as that of the spiritual world, since there must of necessity be an affinity between the thing apprehended and the organ apprehending it. Both the material and the spiritual senses are needed. One may not safely divorce itself from the other. Neither is in reality superior to the other. The priority

A Sense for every Plane

and superiority of each lies not in one as against the other but in the resultant of their interaction in conjugal relations. The issue of this union is human personality endowed with a still greater, farther reaching, and more comprehensive sense, which we have termed the mystic sense. The personality enfolds the mystic sense just as the body enfolds psycho-physical sense; and just as the psycho-physical sense gives issue to the corporeal and psycho-cerebral senses with power to sublimate the material world into a world of qualitative values, so the mystic sense gives issue to the spiritual senses of faith, hope, and sympathy, with which the personality may lay hold of infinite and eternal values rising out of the totality of things and give them a new birth through his fertile imagination in the form of spiritual powers on the heavenly plane of sublime ideals. And, in turn, these ideals issuing from the human imagination become all powerful in the control of all the factors entering into them, and they are the saving health of mankind. By the visualization of them in concentrative meditation they become the curative power which heals all individual diseases both bodily and mental and all social ills whether economical, political, or moral. Health is the rhythmic interaction between all the factors in human life and the world of spiritual ideals. The normal man acts in the completeness of his personality in conjugation with the completeness of the universe, through the medium of his mystic sense so as to give issue to ever finer values. Disease is but a lack of harmony between the factors or members of the organism and its world, it is but a note in the scale out of tune. Whatever or whoever is able to improve the connection between the factors in the human personality and the cosmic realities and can blow into flame the sparks of life that smoulder in the sub-

The Genetic Law at Work

Health and Disease

consciousness or touch into action some dormant inward spring, like the organist touching the sleeping keys, has therapeutic values. The normal, free consciousness is a therapeutic consciousness. Life is one reality. There is but one elemental life in the universe. That life is a healing power. The forces which make for health are greater than those which make for disease; were this not so, the universe would go into decline and life would flicker out like the flame of a candle in a strong wind.

Life Giving and Healing Powers

The source of health for the well is also the source of healing for the sick, and the original, infinite, and eternal energy from which all things proceed is always working automatically to make the bad good and the good better through the process of ontogenesis, epigenesis, or rebirth; and by the exercise of the mystic sense, every one may awaken his sleeping faculties and tap the sources of life so as to draw into himself the saving health. He thus becomes responsive and coöperative with the Almighty and is enabled to walk in the light and live in the spirit, so that soul and body share together the radiant streams of light and love and power, which bind up the wounds, heal the diseases, and give a new birth of the spirit, which lifts one into immortal hope. Concentration of thought in contemplation of Infinite and Eternal Being, in adoration, self-examination, and sincere confession, in aspiration, in identifying the self with Universal Being, and in claiming the benefits of the beneficence of Omniscient, Omnipotent and Omnific Being, in the form of Prayer has always been the rational process by which men and women have impregnated their souls with the magic power of a renewed life. Thus more has been wrought by the prayer of faith than the world ever dreamed of. Prayer brings the personality into correspondence with the best

Prayer

it knows. It sustains the habit of visioning the spiritual ideas and of willing to transcend existing relations to life and its conditions until it reacts upon the whole self and results in the birth of a greater personality.

CHAPTER XIV

The Bio-Psycho-Genetic Value of Symbolism

The Language of Symbols

Symbols are the language of the imagination, of the subconscious and, necessarily, of dream. In dream the conscious, subconscious, and the superconscious find themselves united and embodied in form.

Two Sets of Activities

Men's adaptations involve two sets of activities. One set preserves the unity of the personality, while the other seeks the self-assertion of affective segments and special centers of ideas. The segmental self-assertion may result in the dissociation of affective fragments to the great distress of the individual ego. The individual conscious apparatus is analogous to a transformer which receives the powerful currents of electricity, reduces their voltage, and distributes them over a system of wires for practical purposes. A too sudden increase in the flow may result in blowing out the fuse in the transformer and rendering the entire system useless. From the world of subconscious energy, impulses, linked with sentiments and ideas, are continually surging up towards consciousness. They must find expression towards the external world on some plane of action or thought; else there must be contortions with explosions and tearings of the organism, as often happens in cases of religious fanaticism and of sudden fright.

Capacity

An electric charge may express itself in the form of heat, power, or light, if it is properly transformed. If the capacity of the generator and conductor are overtaxed, they are in distress and fry, sizzle, burn, and melt. The energy is wasted and the mechanism is ruined. In like manner a psychodynamic charge may find beneficent expression, either physiologically or psychologically, in case it is

properly transformed and conducted through artistic and dramatic bodily actions or through proper words, symbols, and formulas. Or it may coördinate both the physiological and psychological apparatus in normal serviceable acts. The psychodynamic energy demands expression and will not suffer denial without compensation. Being barred from expression through one of these methods, it seizes upon the other with much increased intensity. But if the individual is wanting in both symbolic and artistic methods of expression, he must suffer greatly when over-stimulated or when under excitement. An overcharge of emotion, through the shock of great catastrophes, or bereavements, or through the stimulus of religious or patriotic enthusiasm, or through the haunting fears of nightmare, causes the psychic force to turn upon the subject. He may writhe and pass through all kinds of contortions and meaningless ejaculations and exclamations, even to the burning out and destroying of the mechanism.

Unconscious Materials

The conscious apparatus exercises an inhibiting influence or censorship over these impulses. Most of the unconscious materials never reach the level of consciousness and much which does filter through is side-tracked and misplaced. The tendencies to certain lines of inconsistent action or ideation may be drawn off into symbols through religious beliefs or dramatic performance to be rationalized at some more convenient season. Religious creeds and symbols are largely the vessels filled with the excess emotional energy of past generations.

Symbol Substitute

The ideas and impulses, too expansive and potent for expression through the recently developed and highly organized conscious mechanism, find expression in the form of more generalized symbols which serve as safety appliances. The substitution of a symbol indicates the incapa-

city of the specialized apparatus to give practical expression to the impulse. It is the nature of the simpler forms of life to view things as a whole. In cases of overcharge of psychodynamics under excitement, there is a reversion to simple types of mental processes, which have larger conducting power. Symbolic languages are not easily understood by the rational mind. It treats them as mystical. The richness of philosophic terms, metaphoric expression, and symbolism in all language is a result of the incapacity of consciousness to present the impulse of the individual when under great stress in ordinary monosyllabic or verba language. It is impossible for one to picture the phantastic visions in terms of common practical experience. Phantasies arise as a result of repressions imposed by the taboo of civilization and the hardness of reality, and they must be expressed mystically.

Primitive Language

Symbols are the language of the primitive tribes who do not analyze but feel things as a whole and express them as a whole. Symbolic language is used in states of half-conscious knowledge of objects and qualities, in states of fatigue, in delirium, and dreams. Symbolism compensates for the difficult situation by dropping back to a lower level of less differentiated thoughts. It is the manifesto summing up the cargo in the hold of the ship in one word, even though it contains much that is strange and mysterious.

Symbols Subconscious

Symbols are very meaningful, for as a rule they present ideas most intimately related to the birth, life, fortune, love, and death of the self. Whether symbols are historic or apocalyptic, or whether they are metaphoric or genuine, depends upon the depth of the experience from which one speaks. In any instance, they challenge the interest of the intellect, and they submit themselves to analytic vivisection that their contents may later rise to consciousness

through the analytic senses, acting in deliberation. It is evident that the forces which prompt symbolism are subconscious; that symbols are more primitive and abstract than language, and that they carry ideas more or less difficult of apprehension by consciousness. Yet they are more personal, concrete, and sensorial than the abstract and complex ideas of analytic intellectual consciousness. The analytic consciousness deals largely with extraneous objects and may express itself in mathematical formula.

Feelings in Symbols

The subconscious mind deals with feelings and it expresses how it feels about things in the comprehensive terms of symbol. Symbolism is the metalanguage from which all other forms of language are its differentiations. The mechanism of symbols is a most beneficent protection to the personality. Man is often confronted with perplexing and dangerous situations which are vague and indefinite to consciousness. He symbolizes or personifies the whole situation in some familiar form; this tends to restore unity and stability to the personality. His act of concentration, through faith in the terms of nominalism, gives definiteness to the problem awaiting solution, gives more time for meeting the problem; and this gives comfort and also brings courage and conviction to the individual.

Symbolizing Fear

When man is suddenly confronted with a critical and terrifying experience, he pictures the situation in symbol that he may successfully meet it. He resorts to this process in the attempt to give expression to the subconscious currents forcing themselves into consciousness from the lower strata. They are objectified and made static in symbols. Thus they become standardized into hypotheses; which remain to be demonstrated, proven, analyzed, and understood in detail by the conscious intelligence through objective perception.

Endowment of Child

The conscious apparatus is a young, weak, inexperienced child. Its parents are the age-old, strong, and wise subconscious mechanisms and the subjective nature of the universe. The interaction of these gave birth to this young child. The parents have a great endowment for their offspring. The inexperienced youth has not the ability to manage it all at once; therefore they discharge into it as much of the store of wealth as it can comfortably care for, then they store the surplus in symbols for the use of their child after its capacity has been enlarged and its efficiency has been perfected.

Ready Use of Symbols

It is of exceeding importance that every individual should be educated in word, symbol, formula, and artistic skill, and that these should be brought into the foreconsciousness for the immediate use of the personality in every time of need. Technical artistic skill and memorized word, symbol, and formula are a safety appliance necessary to the saving of the human mechanism in this age of exciting experiences.

Spiritual Value of Symbol

The principle of genetics is operative in symbol formation. New words, symbols, formulæ, and new artistic and dramatic expressions arise by epigenesis into form from the compound of familiar types. They compensate the formation of new ideas from new syntheses of facts and emotions, and give ever larger cultural expression to life in a more spiritual or active form. Every new symbol, word, or formula undertakes to draw into itself all values and to expand until it becomes the encloser of the universe, being impelled by the law of self-fulfilment to infinity for the domination of everything.

Symbols Compensatory

Symbols and phantasies of dream life are compensatory and complementary. They unite and balance in the individual the conscious and subconscious elements of the psychic and of the physic. The individuals overlook the

fact that a well-balanced character results from the natural coöperation of the conscious and the subconscious, the individual and the collective consciousness, and the subjective and the objective worlds. Dream life roots phantasy in both the conscious and subconscious, in the collective and the individual, in the psychic and the physic. Life grows into a tree, whose fibre is composed of every element that has brought development to humanity, whose leaves are for the healing of the eruptions of present diseases, and whose fruit contain the seed of everything that has an effectual determination of the future. Phantasy must not be taken literally, yet it is an actual symbolizing of some reality, for the purpose of giving us a suggestion of what we need in order to develop ourselves and our civilization as a harmonious whole in conformity with reality; and to become individual personalities, who are at the same time universal, and who are related to the future by prospect as to the past by precedent.

Since symbols are the more primitive form of language and since sleep is a regression to the primitive, they are also the language of sleep and automatic thinking or meditation.

Genetic Process in Symbols

Symbols are the children issuing from the relationship between the subconscious and the objective functions of the mind, and it is through the interaction of symbols with one another that rational consciousness is generated and born. Symbols are more or less charged with the interests of life and are of incalculable value in the generative processes, giving issue to imagination and rational consciousness.

CHAPTER XV

The Bio-Psycho-Genetic Processes in Sleep

Sleep Refreshing and Recreative

Poise in Sleep

Sleep is a biological necessity for the recuperation of the personality by the suspension of interest in the external world of things and in the internal world of emotions. It is a condition in which the specialized senses and brain centers surrender the work of analyzing, classifying, and expressing in words or acts the pressure from without or from below consciousness. A balance is struck and sleep is normally induced by closing the threshold of the senses and conscious brain centers to the heterogeneous particulars in subjective and objective environment, and by subjecting it to the monotony of the undifferentiated streams of stimuli from the memory and emotional world within and the physical and material world without. Sleep in an organism is homogeneous unity with itself and with its world.

Harmony in Sleep

The consciousness of the child sleeps because it feels itself a unit with itself and with the universe into which it is born. It has a feeling of omnipotence and security through weakness and familiarity. Every fibre of its body and nervous system vibrates harmoniously and in rhythm with the subtle energies of nature, until its equilibrium is disturbed by the special stimuli which awaken specific desire or fears and demand conscious analysis and adaptation to particular elements in its environment. As the child's interest in its environment grows it becomes more awake. As its life and its world become more and more heterogeneous and complex, it finds itself unable to endure it without interruption. As it takes on new experiences it must revert from time to time to the psychic state of the

infantile stage through subsidence of interest. To aid this process in adult life we create for ourselves conditions quite similar to childhood such as warmth, darkness, and absence of stimuli. Some even assume the pose of the prenatal state and cover the head and body in a warm blanket. One awakes from normal sleep with a feeling of being reborn and renewed. To such the world again becomes interesting.

Sleep a Regression

Sleep is regressionary, i.e., it is a retreat from the more complex and heterogeneous to the less complex and more homogeneous. The more heterogeneous and conflicting the forces seeking expression through the organism, the more conscious one is, hence the more awake. The more homogeneous the elements seeking expression through the organism the less conscious one is, hence the more asleep.

Sleeplessness

One's interest in particulars may be so great as to keep off sleep. The amount of sleep one may enjoy depends upon whether his interests are of a general or a particular nature, whether they are exciting or monotonous.

Induced Sleep

Unconsciousness may be produced by disease toxins attacking the higher brain centers or blood supply. Sleep may be induced by monotonous acts, sounds, sights, and sensations, or by ceremony, which reduces every particular fact of objects and of memory to a monotonous level; or by hypnotic suggestions or passes, which sink into the subconsciousness and gain sufficient affective energy to inhibit motor response and to anæsthetize the sensory nerves.

Hypnotic Sleep

Hypnosis may decapitate consciousness, inhibit actions, and induce a state of catatonia or sleep in which one is passive to and in harmony with the vibrations of the elementary substances. One may, by hypnosis, become passive to the hypnotist.

Sleep from Shock

Sleep is sometimes produced by physiological injury, or by painful experiences endured to the point of fatigue and exhaustion of the coördinating nerves and muscles which relax into somnolency. Psychic shock, fear, rage, and anxiety, which blast the complex synthetic ideas and cause psychic trauma, by the recoil of the nerve cells, each and all may produce unconsciousness. The intensification of interest in objective facts and desire for social esteem may repress single factors of consciousness into the unconscious. They may become detached and gather to themselves emotional energy, from whence they manifest themselves through affective tensions and automatic motor reactions beneath the threshold of consciousness. Often these tensions and motor reactions may become so strong as to subjugate individual consciousness and induce a state of somnambulism. The unconsciousness of normal sleep may be superinduced by making the conditions similar to those of the prenatal or infantile. Natural sleep is a turning from specialized analytic thinking to generalized homogeneous feeling of harmony. If it were possible to have perfect darkness and calm, if no particular thing in the world nor any fact or circumstance could stimulate the sensory nerves, and if no affective conflict within could awaken memories or stimulate desires, there would be perfect condition for normal dreamless sleep. Such perfect conditions scarcely ever exist. Sleep is only dreamless when it is so deep as to carry the individual over into a perfect state of homogeneity, or when it suffers the disintegration of death. At death the subconscious self gains rapport with the infinite cosmic spirit in a unity which loses the pain of the consciousness of particulars in lethal anæsthesia.

Mental Rest

Consciousness is the inhibiting, coördinating, and controlling mind. It is ever in a strain and easily gives up to

fatigue, especially when in a state of anxiety or conflict. Mental rest does not consist in shutting out sensations, memories, and ideas altogether. It consists in giving up a specialized directed mental activity to a freer and undirected meditation. In sleep one yields in passive submission to an infinity of sensations, memories, emotions, and ideas. The mind does not exercise censorship over them but allows them to automatically find an equilibrium at each moment. Thus unified they give issue to a flow of ideas to be expressed in dream symbol. This gives relief to the subconsciousness instead of tensifying it by suppression.

Individuals are kept awake by the joy of creativeness, discovery, invention, and expectancy. This joy gives free and easy expression to the unified affective nature in an environment which yields to their efforts.

One may be kept awake also by fears, anxieties, and worries, when not too dreadful to contemplate. Expectancy, when there is momentary hope of reward, drives sleep from the eyes.

Sleeping Sickness

Lethargic ailments are most prevalent among the slave class and among the hopeless poor, whose sense of fear and interest has been swallowed up in actual experience of suffering until their interest in the world has subsided. To them the world seems hard and unsympathetic. The criminal class whose acts have been so vile and painful that they cannot endure the conscious thought of them may go to sleep to escape the chidings of conscience and to avoid seeing their fellows before whom they are ashamed. Fears and painful memories and subjugation to discipline through long and dangerous sieges of war are followed by "sleeping sickness."

Whenever conscious experiences are so uninteresting or

painful as to lead one to desire a flight from reality, he engages in long periods of sleep. This kind of sleep is a return to the perfect happiness of the passive infantile, or to the protected prenatal state.

Wakefulness is due to a joyous or hopeful interest in the world of reality. Sleep is due to lack of interest or loss of joy and hope in one's world, to cruelty and hardship in its living conditions. Sleep may also be due to remorse of the cultural conscience, or to satiety of appetites and desires.

Sleep for Assimilation

Sleep is a ruminating process; it is necessary for the protection of the emotions and intellect against the gormandizing or cramming methods of study and experience. Time must be given man for the processes of mental digestion and assimilation.

Sleep is one of the most valuable bio-psycho-genetic processes in the gestation and development of ideas and prophetic visions.

CHAPTER XVI

The Bio-Psycho-Genetic Work of Dreams

Interpretation of Dreams

Dreams Logical

Everybody dreams, and every dream has an important meaning however frivolous it may seem to be. The unconscious mentations which give rise to dreams are logical and purposeful and may have either a personal, a family, a racial or a cosmic meaning. They may also have a genetic meaning, interpreting the unconscious desires of the individual, society, and the cosmos into future prospects.

Dreams Revealing

Dreams reveal the true inner man as well as the subjective meaning of the material world. When rightly interpreted, they unlock the riddle of human life and the mystery of the world in which one lives. In deep sleep all inhibitions are removed and the organism is sensitive to all the subtle energies of the universe, so that the individual may expand to infinity and inclose the meaning of everything. Dreams are the result of the attempt of the subconscious mind to induce the conscious mind to rationalize all its mental processes during sleep, just as environmental urgency gains its attention in the wakeful stage.

Remembered Dreams

Dream thoughts are not very different from waking thoughts, and unless they have a biological meaning for the dreamer himself, he may forget them as he forgets waking thoughts of like character. A remembered dream usually has an important significance to the dreamer himself, analogous to obsessional thoughts in waking hours. One may, like a student of abstract philosophy, impress even the more abstract dreams upon his memory by practice. He may voluntarily interpret them for the general good of mankind by reflection and study.

Physiological Process in Dreams

In dream life, as in waking life, all psychic phenomena are associated with physiological manifestations. Emotions and secretions, bodily poses and ideas are so interrelated and responsive to each other that there is no emotion which is not accompanied by secretions and physiologic poses; nor can there be any attitude or pose of the segments of the physiological organism which is not accompanied by secretions and emotions. These may be rationalized in symbols and their meaning interpreted by consciousness.

Motivation of Dreams

Dream life, like waking life, is motivated by the subconscious. Dreams are instigated either by immediate environmental stimulus, physical sensations from organic attitudes, memory impulses, telepathic influences, the pull of the cosmic urge, or by all of these in simultaneous action and interaction. As they seek to reach consciousness through the analytic and isolating apparatus, the cerebral brain, they are broken up into conscious thoughts, as the sunlight is broken up into its component parts by passing through the prism or spectroscope and manifests itself to consciousness in color.

The Mechanism of Dreams

Mental Machinery Reversed

The dream is usually the result of the reversal of the conscious action of the mental mechanism. The inhibitions are removed from above, the segments are set free and the specialized senses, which in normal waking life receive external stimuli in the form of vision, sound, odor, taste and feeling are reversed. They externalize the subjective sensations in the form of visions, sounds, odors, taste and peripheral sensations and feelings.

Photographic Analogy

The mechanism of dreams is analogous to a photographic negative or plate for the receiving, retaining, and hiding of the inward flowing streams of stimuli, which are developed in dream and reflected and externalized through the senses

as if reflected by a mirror. Yet, it may carry the process further even into the compounding of these streams of stimuli into composite typical or grotesque pictures according to conditions within and circumstances without.

Job said ages ago, "In a dream, in a vision of the night, when deep sleep falleth upon men, in slumberings upon the bed; then he openeth the ears of men and sealeth their instruction that he may withdraw man from his purpose, and hide pride from man." Job 33:15.

Value of Dreams Depends on Threshold

The meaning and value of a dream depend upon the depth of the sleep and the degree of unconsciousness on the part of the censor and inhibitor at the threshold of each system in the organism. If sleep is deep enough to give full freedom to the instinctive nature, one may revel in rhythmic unity with the infinite impersonal laws and principles of the universe, having his threshold lowered to rates of cosmic vibrations, which can only be understood by the conscious personality through kinæsthesia expressed in dream symbol. We have learned that wireless telephony takes up the thoughts of man as expressed in words and transmits them by etheric vibration, oscillating at a rate of 12,000 to 6,000,000 cycles per second and traveling 186,500 miles a second. However, they cannot be heard by the ear until they are passed through a transforming medium and are reduced to atmospheric vibrations oscillating at less than 40,000 cycles and traveling at the rate of about 1100 feet per second. In like manner the shorter and more rapid oscillations of the instinctive mind must pass through a transforming medium as kinæsthesia and be reduced to the more deliberate level of consciousness, in order to be recognized by it. Kinæathesia may be discharged immediately into the sympathetic or visceral system and be felt as a state of ecstacy; or it may pass on up to the motor

center and be felt as a motor impulse; or it may pass on beyond the motor centers to the sense centers and objectify itself through the visual, auditory, or other sensory nerves as objective reality; or it may pass on up to the field of ideation where the higher and most specialized brain gives it expression in the memory symbols of either the instinctive or the imaginative mind. Then it becomes stable as an object for analysis.

Symbol

There is a law of concentration by which attention may cause the segmental parts of the body, emotions, and mind to come together in one unit, and to give up their meaning and power to consciousness. One may, at will, draw upon the resources of the subjective nature by letting down symbols into the deep wells of being, and sinking them into the life currents by autosuggestion; he may raise them again to consciousness through dream or day dream. It is on this principle that one may gain spiritual power by taking a symbol, word, or formula from his world of abstract ideas and introverting himself by meditation until the idea is realized and filled with emotion.

Meaning Disguised

Only in rare instances is the true deep meaning of dreams obvious. If the instinctive dream impulse passes all the censors and rises to the field of imagination and symbolizes itself to consciousness, it is usually so disguised, distorted, and strained that it renders it difficult of interpretation. If it passes up to the sensory nerves and appears as objective reality in the form of visions and voices, it is usually quite as much distorted as in the symbolic dream. In closest proximity to the kinæsthetic ecstacies of the sympathetic system, which are dreams in the form of emotion only, are the motor reflexes. These are so ancient in their formation and so rich in experience as to be able to interpret the instinctive dream life and give response to subtle cosmic

influences through symbol beyond the power of the cerebral brain to conceive or express. Therefore, we may say with considerable assurance, that the nearest conscious approach we make towards the knowledge and power of the impersonal cosmic laws is through the ecstatic feeling of the sympathetic system and motor tonus. The next nearest approach is through the motor reflexes which may manifest themselves in various forms of automatic writing and dramatic action. This is evidenced by the fact that subconscious memories which have been buried so deep in the unconscious that they cannot be recalled by any other method, are being recalled daily by this method. Even when the conscious mind of the individual subject cannot recall a dream after his own muscular reflex has written it automatically and presented it to his conscious mind through the sense of sight in symbolic language, it may be proven to be true by others who witnessed the experience from which the dream arose.

The Censor

During sleep when social and cerebral inhibitions are removed the various systems, segments, and cells, which have been denied gratification during waking hours, seize the opportunity to make their desires known to consciousness in dream or to pass by the censor to find gratification in imagination, symbol and phantasy. This process, as already stated, reverses the machinery of thought and stimulates the auditory and optic nerves to see and hear sights and sounds as if flowing inward from external objects, and what is true of the auditory and optic nerves is also true of the other sensory nerves.

Dream Stimuli

I. PHYSIOLOGICAL: A full stomach may cause anxiety dreams in which heavy masses oppress one. Long continence and the accumulation of sexual products find

expression in sexual dreams. A full bladder may induce urination dreams resulting in the subsidence of bladder tension or else in "Enuresis Nocturna," i.e., bed wetting. Physiological dreams may be precursors of disease. For one to dream of having a stone leg may be a warning of the approach of paralysis. To dream of tooth troubles may be a symptom of abscessed teeth. To dream of a gnawing in any segment of the organism may indicate incipient cancerous growth in that part, and to dream of exhaustion from climbing or any kind of work may denote heart trouble. Uneasiness or discomfort in any part of the organism may manifest itself in dreams. Oft recurring dreams of this character should be sufficient warning to lead one to seek for an examination by a physician.

II. PSYCHOMETRIC, THERMOMETRIC, BAROMETRIC: When the threshold of the body is lowered so that it becomes susceptible to the vibrations of universal substance and to the subtle changes in the temperature and pressure of the atmosphere and to the gravitative pull between planets, one may find treasures in the earth, springs of water, productive soil, minerals, etc., through the subsenses of the instinctive nature. One may also prophesy concerning the weather and anticipate the secondary conditions depending upon these things, such as the crops, markets, social desires, and futures. There are many examples of such findings recorded of individuals, and instinctive forms of life have always depended upon this faculty of discovery.

III. INDIVIDUAL - PSYCHOLOGIC: When memories of past experiences pleasant enough to produce a desire for repetition or painful enough to produce a desire for escape; when repressed ungratified wishes become active; when fears, anxieties, and worries trouble the mind; when

difficult situations confront one: then, he finds easy and complete gratification in dreams. Pure psychic dreams obliterate distance, transport one where fancy chooses, endow man with Olympian strength, defy the law of gravitation, free one from the restrictions of social law and custom. They make the ego the center of the universe and give it a sense of proprietorship and dominion.

IV. SOCIOLOGICAL - PSYCHOLOGIC: The soul of society, of which the individual is a part, is always pressing itself upon him. The individual is subject to telepathic influences through the metasenses and, when asleep, the threshold is lowered to these influences so that the feelings and ideas of society are impressed upon him in dreams. Thus the ideals, the wisdom, the sorrows, the accidents, the deaths and the births, the warnings, the political changes, and whatever may deeply concern society as a whole, may become subconscious property of the individual who is in rapport with society at the time. Once so impressed upon the psychic mechanism it may be symbolized in dream.

V. COSMICAL - PSYCHOLOGIC: The great subconscious soul of the universe may impart wisdom and prophetic visions to the one who in deep sleep is responsive to the cosmic urge, which reveals itself in dreams in the form of prophecies of future actions of men and of future movements of worlds. The telepathic principle is approached by wireless telephony. Vibrations representing specific emotions and ideas may be sent and received, without any transmitting medium except the atmosphere, or ether, by wireless. These same vibrations may be sent and be received at times under favorable conditions by the metasense. The specialized senses may be incapable of communication by telepathic faculties. Yet we notice millions

of things consciously, which are subconsciously perceived, that the specialized senses cannot take note of. Every impression received causes a modification of the organism which it never forgets.

Deep Memories Arise in Dreams

Once received into the subjective nature by the subsenses, impressions may easily reach the conscious mind. In our waking hours only those memory impressions from the cosmos which are needed for practical purpose rise to consciousness. In our sleep, when we are searching for the solution of life's problems, many of the memories of cosmic influences stored in our nervous system rise up to consciousness and are used in the solution of them. In dream life, we are continuing our day's work and calling to our aid not merely the limited store of conscious impressions and memories, but also of the subconscious; and through the subconscious the infinite stores of information which are contained in universal unconsciousness are pressing themselves upon the individual in order to assist him in the solution of life's problems. Life is not merely an individual matter, it is of cosmic interest.

VI. CONSCIOUS PURPOSEFUL: Mottoes, slogans, inquiries and problems may be taken into the subconscious through autosuggestions. There they become the nucleus for dreams, drawing unto themselves the content of the several affective segments. In this manner dreams may be kept under control of the conscious mind and they may be made tributary to the intellectual knowledge and practical judgments. Just as the hoisted flag draws to itself the patriotic spirit of a group of soldiers, or just as the slogan, "Give me liberty or give me death," attracts the attention of every individual citizen and draws all into line of battle for the good of the whole, or just as a college yell binds the student body into a unit for the maintenance of the school,

so a conscious purposeful suggestion or command may draw every segment and every cell in the human body into a united whole. And as a whole they take thoughtful consideration and assume emotional tonus and volitional pose toward the goal implied through the dream process.

Factors in Dreams

According to the recent discoveries of psychologists there are two factors in the dream; one is the content and the other is the manifestation. The content may be much or little, complex or simple, owing to the nature of the individual's relation to his world of values. The manifestation of the dream is limited to phyletic and individual experiences stored in the biologic memory of the individual. The mechanism of the manifestation process by which dreams enter consciousness consists in condensation and symbolization.

Condensations in Dream Symbols

In normal waking life we simplify our thoughts by classification and generalization. In conscious thought we form composite pictures of the genera, which include the common features of all that class or type and exclude the peculiarities of each individual. This process in dream manifestation is called condensation.

In symbolization there is a further condensation by reducing to outline the most striking details in the representation of an object. Sometimes a symbol is such a bare outline of an object or idea that it is difficult of recognition.

Subconscious Acts Upon Past Impressions in Dreams

Symbols constitute a universal language common to humanity, being the most primitive. In order for any dream content from the primitive life to become manifest, it must take the present sensation and introvert. It takes a journey back through the memory world of past human experience until it finds a similar sensation associated with the certain specific stimulus that produced it. This former

experience has been brought down to us in objective symbol and in subjective feeling. The unconscious mind, acting upon the principle, "as it was then so it is now," concludes that the same kind of stimulus produced the present sensation and embodied itself in the same symbol which was active in former experience. For example: One, while sleeping on his back, feels a sudden sense of sinking as his stomach empties the digested contents into the intestines so that the walls collapse; this sensation awakens phyletic memories and manifests them in the form of dream in symbolizing his falling from a tree, which is the recapitulation of a common experience of our arboreal ancestors. The sensation was the same in the waking hours of the tree-dwelling ancestors as it is today in the dreamer, and the awakened memory seems a present reality. The sensations and emotions which he feels in the dream are accompanied by the same postural reaction, the same inner secretions, and the same visions as were felt and visualized by his wide-awake ancestors in the distant past.

One who is stimulated to dream by a sense of cold may introvert to the memory of some personal or racial experience and visualize himself in a frigid climate or winter scene, with snow and ice everywhere.

Likewise, one may be stimulated while asleep by the sudden slamming of a door, which awakens his subconscious and phyletic memory centers. His sensations, emotions, and secretions arising therefrom may cause him to visualize himself as living through a great battle. The odor of flowers in the sleeping room may take one on a tour through the tropics, or fill him with ecstacy in the fancied presence of a former lover with whom he associates this perfume in his past experience.

Typical Dreams

Composite Figures in Dream

No two dreams are exactly alike, for no individual life is exactly like that of another, nor is the individual identical with himself at any two succeeding moments by virtue of the addition of varied and new experience. Yet the biological motives of mankind are common to every man. They often recur in such similar forms as to be reduced to a composite type. One during the course of a lifetime sees so many faces of individuals that their images, recorded in memory, blend together in the subconscious mind into a composite type man, which he uses as a background against which he visualizes every other individual. The artist paints and the sculptor carves the ideal human type, which is exactly like no individual man; likewise, oft-repeated dreams blend in the subconscious into type dreams which cover some experience in every single individual. In the social group mind, the type dreams are common to all men. They are due to fundamental biologic motives and phylogenetic mechanisms, which give rise to myth as expressed in dream and religion.

Types of Dreams

Reference to a few dreams may illustrate what is meant by typical dreams. Individual dreams of nakedness in company express a wish to be young again, since in childhood one could abandon social restraint. Flying dreams signify one's desire to be above conventionalities, so that he may do as he pleases and yet be looked up to as a criterion. One wishing to escape the consequences of social acts, projects his guilty conscience and the forbidden desire outward through dream in the shape of a tempter on whom he can lay the blame. The ambivalent tendencies of the individual between his desire to gratify the appetites and sexual desires and his educated sense of disgust, shame, and guilt at the thought of such actions, lead him to find grati-

fication in dream life. He thus retains social esteem through conscious repression and gains comfort in acts for which he assumes no responsibility. This class of dreams is so common that we have many types representing various phases of the subject. That particular type is used by the individual which is least likely to be understood by the society in which he lives, since it is a secret gratification which it would be detrimental to the individual to expose to other than his own conscious mind.

The same motives and mechanism are in action in day dreaming and autistic thinking as are active in actual dreams. They are not, except in rare cases, so deep, broad, and universal in their meaning and symbolism as the dreams of sleep, for they use a lighter and more cultural form of conventional expression found in literature and in tradition.

Kinds of Dreams

Wish Dreams

Dreams of desire fulfillment are compensatory and represent an attempt on the part of the psyche to gratify symbolically the desires which are denied gratification in reality. Dreams of fright and nightmares are desire dreams, the result of the detachment and transference of remorse and fear motivated by the desire for social esteem. One's conscious denial of and failure to recognize these detached sensations as his own cause the dream life to symbolize them in the shape of a monstrous enemy which attacks him from the outside in order to force consciousness to recognize them as its own and take them under itsb eneficent guidance.

All immoral and forbidden emotions, such as hatred, jealousy, revenge, rage, etc., of which man is ashamed, he often denies and represses into unconsciousness. The dreamer objectifies passions and identifies them with men or animals of like nature, which he conceives as being the

embodiment of this spirit. These turn to torment him in dreams or hysteric symptoms.

Dreams resulting in somnambulism come under the head of desire also. Sleep-walking represents a motor outbreak of the desires repressed into unconsciousness and fulfils the secret forbidden wish without fear of punishment, because, as the subconscious reasons, the somnambulist cannot be held accountable for what he does unconsciously in sleep.

Wish dreams, nightmares, and somnambulism may result in a split in consciousness, or in multiple personalities known as paranoia, or in catatonia, a form of autohypnosis, if persisted in. And these should be analyzed by some psychologist that they may become recognized as one's own detached emotions and be compromised out with society and reality in a logical and rational scheme of life. In this manner there may be a unification and awakening of the ego personality.

Problem Dreams

There are problem dreams which solve mathematical, social, political, commercial, educational, philosophic, and religious problems, and which settle mental conflicts and meet important crises in a victorious manner. The important situations and problems of life are cleared up in the dream by the unconscious chemicalization and incubation of ideas, emotions, memories, and desires with social and environmental stimuli; which enter the individual psyche through uninhibited and unspecialized sensory paths of the metasenses. In entering the mind they make impressions so slight in character that they cannot be felt in the waking state. In other words, in dreams the unhampered subconscious solves problems in the light of all the facts known to the self, to society, to nature, and to universal

consciousness. It synthesizes all of this knowledge into judgment and will.

Premonition or warning dreams are biological, being motivated by the principle of survival. Catching the vibrations of adverse emotions on the part of society, of death or accident happening to one who is important to the dreamer, or physical conditions tending to precipitate catastrophe, the dreamer interprets them as awarning, and, by heeding such warnings, dangers and catastrophes are often avoided. Premonitory Dreams

Prophetic dreams are the extension of problem dreams. Problems, after being solved, are formed into a new complex which includes the time element and symbolizes itself in the form of probabilities. Probabilities form themselves into new goals and give rise to prophetic visions which are progressive, novel, and unique. As in physiological process, so in psychological, the issue of every complex is an epigenesis which is more than the summation of the elements composing it. For it carries over all the qualitative values and potentialities of the past into a new and higher form; just as our common table salt has in it the qualities and potentialities of the sodium and chlorin, from the union of which it came to be, and yet it is like neither of them and carries new qualities and potentialities over and above the summated values of both the constituent elements. Prophetic Dreams

A word of caution might be valuable just at this juncture. One should test the dream before yielding to its guidance. It is possible for the inpouring streams of stimuli during sleep to awaken so many conflicting emotions as to manifest themselves in impracticable ways. There may be such physiological disorders and disintegrations as to render the machinery incapable of coördinating and unifying these currents into a synthetic idea. And there may be in uncon- A Caution

scious action such repressions and inhibitions as to cause the subconscious to convert these materials into phantasms out of all harmony and relationship with the world of reality. Hence, the dream should be tested as to its validity before one acts upon its guidance. To test its validity, one may call to his assistance one who is well versed in the laws of psychology, although he always has at hand the testing rod of common sense and of natural fact. If the dream is not inconsistent within itself, if it is not contradictory to life or biological well being, and if it is not contradictory to reality and the common sense of society, then one is justified in accepting it and yielding to its guidance. He may safely follow its guidance out into the unknown and untried fields of pioneer thinking and acting.

Moral Value of Dreams

Morality Dreams

There are incalculable moral values in dreams. Dreams not only impress moral lessons through mythologic story, parable, fable, and simile, as in day dreams or literature; but they serve as monitors of thought and action, release great volumes of emotional power, and augment the will. Their beneficent moral guidance and power are often felt, heeded, and acted upon, without the waking mind's ever becoming conscious of why the individual modified his thought, changed his mode of action, and revolutionized his entire life.

Inherent in life and coeval with it is the logic of becoming or of growth, which is manifest in the lower organic forms; it is the "Law of Non-Self-Contradiction." This law is the rudiment of moral law and the individual conscience, which are, under normal conditions, the most powerful factor in human life, and are both biological and psychological in their origin and application.

Yet in the conscious daily living in civilized life one has

to do with things and facts of the objective world. He is often pushed along by the urge of social, economic and environmental categories to the point of extraneous determinism and complete repression of conscience. Being forced to pass heedlessly over many things in the objective world which are calculated to make matters clear to him and to overlook some of the things within himself, especially his moral standards and his moral needs, he tries to live without taking these facts into consideration. His character becomes one-sided and incomplete or even contradictory and painful, without his conscious mind becoming aware of what is troubling him.

Teleology in Dreams

In dream life, there is an immanent protective teleological principle, which looks to the end effects of thought and actions and measures their value by their final consequences. For this reason, dreams have a compensatory function in the completion, correction, approval, or condemnation of the conscious conclusions and intentions of the waking life.

During sleep or meditation, the dream function takes over the materials of conscious knowledge concerning any vital problems, awakens the related subconscious facts and emotions; then it unites them into an apperceptive mass, deduces logical conclusions, and quickens the conscience, by impressing upon the ego the evil consequences of living out of harmony with the fundamental interest of life in contrast withthe good of righteous thinking, loving, willing, and living.

Fable Dreams

The moral meaning of dreams is easily discerned. Their great moral lessons are expressed in the archaic and more universal language of fable and parable. The subconscious disguises and objectifies the facts in this form. It presents the parabolic scene to consciousness for its judgment. It effectually says to the ego, "Pass judgment upon the

fabled offender." And then it says, "Thou art the man."

Dreams Convict of Sin

The interpretation of dreams in the form of fable and parable is similar to the story of David's interpretation of Nathan's allegory. Nathan told David the story of a rich man who had exceedingly many herds and flocks, but who, to satisfy the desire of a traveler, took the only precious lamb of a poor man and spared to take his own. David saw at once the injustice of the act when presented in parable. He passed the sentence of death upon the rich man, whom he now saw objectively. Then Nathan said, "Thou art the man." When David saw that the parable symbolized his own sin concerning Uriah's wife, he saw himself also as a criminal. He repented of his sin, and changing the whole course of his life, he spent his days in writing psalms to his God.

In all dreams of the fable and parable type there is a deep moral meaning, similar to the meaning in the day dreams of the prophets and of Jesus symbolized in parable. The day dreams of Æsop, expressed in fable, carry great moral lessons. The stories themselves are objectively impossible phantasy about the deeds of animals, but their hidden moral meaning is exceedingly plain to offenders and convicting upon reflection.

Interpretation of Dreams

Dreams, being the free thoughts and free phantasies of the subconscious, can be only subconsciously interpreted. There have been oneirocritics in every age who attempted to divine the meaning of dreams and they have succeeded in many instances.

Oneirocritics

For want of a proper understanding of the mechanism of thought and a logical classification of psychic phenomena, they were unable to work out a theory or a technique which may be used by others in a scientific manner. But modern

psychologists have made great advances in the knowledge of the mind and have been able to establish methods of procedure whereby they may reveal its most secret contents by the assistance of the subject.

Among the methods of interpretation of dreams which have proven interesting and helpful are the following:

I. CONSCIOUS AUTOMATIC: Under this head are the dreams of the child and of the primitive type of man, whose dream life is largely a continuation of the work begun during waking hours. Child dreams express the inward wishes and fulfil them in the common terms of daily living without disguising them in symbols.

Problem dreams are interpreted in like manner. It is said of Jacob that in a dream he solved the problem of meeting his brother Esau whom he had wronged and left angry many years before. On awaking, the program of action automatically came into his consciousness. He followed out this program, and it led to their reconciliation. In like manner, students are solving problems in mathematics and other branches of study; lovers are solving the problems of matrimony, and those in all walks of life are enabled to extricate themselves from difficult situations through the aid of this faculty.

Creative Dreams

Dreams of creativeness also come under this head. Geniuses in art, music, mathematics, science, commerce, and invention, also poets, prophets, and philosophers tell us, speaking from experience, that creativeness involves three stages of development, being as follows:

(a) Conscious effort in gathering and analyzing the facts to the point of the exhaustion of one's resources and of mental fatigue or sleepiness.

(b) Conscious commitment of all the facts relating to the problem to the subconscious, which logically correlates

the fragmentary experiences into an unified system and returns it to the conscious mind in clear outline.

(c) Conscious conventional and artistic expression of the problem and its solution in word, symbol, and formula; or else in artistic and dramatic acts.

Mechanism of Dreams

From a study of the mechanism of thought, we found that each particle of matter in the cells and connective tissue is constantly receiving stimuli from the environment and storing it within itself in a tension. These particles are separate from each other but the interspaces are filled with connective substance rendering intercommunication between them possible but not necessary. In like manner, the cells are separate entities which receive and store energy from environmental stimuli in the form of tension. They may or may not, as conditions require, have intercommunication with each other through the blood capillaries and the nerve filaments which fill the interspaces between the cells. And, after the same principle and in the same manner, the motor reflex arcs, the organs, the glands, and the senses exercise a still greater degree of independent action. The central nervous system is not necessarily a continuance, and the nerve elements are not directly connected with each other.

Nervous System in Dreams

The nervous system consists of a very large number of individual cells which only make contacts with each other when influenced to do so by stimulus. When properly stimulated the cells join themselves in order that the cell impulses may flow over across the contact into the centers of consciousness. This fact is well demonstrated in the principle of anæsthesia, by which the nerve filaments fail to form a connection with conscious centers and thus allow painless operations. This same law maintains also in the lessening of pain by diverting attention. The principle is

again proven by the reversal of this method. Hyperæmia may be produced by attention. Pain may be increased by attention, and any part of the body may be made to grow gradually warmer by concentration upon that part. The increase of warmth or pain by the concentration of attention is due to the power of deliberate thought to form connection between the cells and glands leading to that part. Through awakening the nerve filaments to join themselves, attention drives the stimulus over them to any segment which one may desire to influence. A painful sensation coming from any localized center may disturb but few cells at first. These cells are connected however with other centers by dendrites and cell branches at will. Being called into action by attention, they draw into themselves the energy of billions of cells. Through sympathetic interest they increase the blood supply, which draws the strength of the whole body into itself.

Committing Problems to Dream Life

Thus one may concentrate his attention upon any problem until the conscious brain centers are fatigued and put to sleep by monotony and exhaustion. Then if he commit the problem with the conscious materials into the subconscious, it will cause the connective nerve filaments and somatic tissue to relate hundreds of billions of life cells and material particles for its solution. They all freely give their strength, exercise their instinctive mind, and contribute their wisdom resulting from ages of experience for its solution. By their collaboration, the problem is solved and returned to consciousness for demonstration and expression.

II. SUBJECTIVE SYMPATHETIC: This is the age-old method of introversion and hypnotic sympathy. The interpreter puts himself "in rapport" with the subject and, feeling as he feels and thinking as he thinks, he starts in himself the identical functional secretions and brain inte-

grations which he finds in the subject. These enable him to recall the dream symbol belonging to that sensation. He further regresses to a period of his own or of his inherited racial experience when the symbol originated. He discovers the primary experience which found expression through it. He finds that the subject's experience is similar to the one which originated the symbol, and then he fills the symbol with the same kind of fact in experience and the same kind of idea which originated it. By this method actual historic human experience repeats itself in him; and he reinterprets it in the conventional language of his own day.

Superficial Dreams

The more superficial type of this method is found in the dream of Pilate's wife, who, in sympathetic relation with Jesus' subconscious, was able to divine his innocence in dream and to warn her husband. In Cæsar's wife, who, being in rapport with the temper and intrigue of the people in that hour, was able through dream to warn her husband against the violence of the mob.

Profound Dreams

Joseph and Daniel represent a very profound type of the sympathetic oneirocritics. Their interpretations show them to have been "in rapport" not only with the subject of the dream, but also with the trend of the impersonal laws of nature and with the superpersonal social sentiment of their time. They, through dream interpretation, were able to prophesy the movements of men, nations, and natural events. Jesus, Jeremiah, Isaiah, and other major prophets represent the profoundest type of the sympathetic diviners of human emotions and human destiny. They gave evidence of being the embodiment of the facts of the conscious, subconscious, and unconscious mentations of the past, the present, and the future in prophetic impulse.

III. PSYCHOANALYTIC: There are two forms of

the psychoanalytic method of breaking up troublesome complexes:

(a) Autoanalytic, whereby one who has, by a system of practice and training, gained sufficient self-control and power of introversion to take his own dream symbol into his subconsciousness. By the association of inward feelings and symptoms with objective facts of experience, he may revert to the primary experience in his life where the symbol with its content of idea and emotion is associated with the original event which produced it. Thus he may break up the segmental tension in fixation and release the vita energy to be controlled by the will. Or he may take over the content of the dream into consciousness for his future use.

(b) Heteroanalytic, whereby one who, not having been trained in autoanalysis or whose dream is based on an experience registered so deep in the infantile, prenatal, or racial subconsciousness that he cannot reach it, is unable to interpret them without the aid of an analyst. One may be carried back through the association of feeling and fact until the meaning is made evident to him. The analyst leads the subject to find the origin of the symbol. By this process, the analyst may carry the subject back by introversion, through individual and racial experiences and animal instincts to a state of absolute unconsciousness. In absolute unconsciousness the pressure of the streams of energy from the cosmos without and from the affective nature within are so balanced, homogeneous, and undifferentiated that the subject feels himself expanding to infinity. He seems to rest in the Nirvana of perfect calm and quiet, from whence he gets a new start and a new outlook on life. He comes forth to reconstruct his ego in a logical manner, eliminating the deformities of the past.

The heteroanalytic method may also include hypnosis, whereby one is caused to live through the dream experience again and to recall it with its interpretation into the post-hypnotic consciousness.

IV. AUTOMATIC WRITING: The reflex motor arcs lie nearest the emotions to which we must go for the meaning of the dream content. Automatic writing has come to be one of the most helpful methods of interpreting the meaning of dreams and revealing the subconscious contents.

The Powers Behind Automatic Acts

The significance and value of the message received by automatic writing in the interpretation of dreams depend upon the power of autonomy in the writer. If the operator is influenced by consciousness, or by unconscious inner desire, or by unconscious impingement of immediate environmental stimuli, or by the irritation of organic abnormalities and diseases, or by instinctive segments of motor reflexes, or by the force of the telepathic influence of society, or by the psychometric pressure of the immediate present earthly or cosmic complex, or by the pressure of the past, these influences will affect the writing. Some messages show decidedly the influences of the presence of the attractions of the future prospect. The ideal operator would be one who felt the urge of the absolute as a whole upon the individual ego as a whole. All this depends largely upon the degree of his autohypnosis, and upon the depth of the sleep of the inhibiting censors, and upon the passivity and receptivity of the operator. The positiveness and sincerity of the questions asked have much to do with the response. Frivolous questions, put in a frivolous way, will set the subconscious to frolicking like a child.

Interpreter of Dreams

In other words, a successful interpreter of dreams by automatic writing must put himself "in rapport" with the subconscious elements of his own personality, the instinctive

nature of his own somatic organs, glands, and cells, the social sentiments and mentations of mankind and the range of infinite cosmic complexes which lie beyond the scope of ordinary conscious thought. He must also be organically and mentally fit to transform and reduce these impulses into symbols capable of being understood by the normal human consciousness.

Universe Comes to Consciousness in Man

The universe seeks self-consciousness in man. In his waking hours it knocks at the door of his specialized senses, and during the sleeping hours it knocks at the door of the subsenses. When they conjoin in his intellect and flame with the light of life into divine æsthetic form and embody the good, the beautiful, and the true, they are transmuted into spiritual reality. Therefore, in dream also we observe the working of the bio-psycho-genetic processes towards the issues of life into a more abundant progeny which reflects honor and glory upon it.

"Nothing is more genuinely ourselves than our dreams."

CHAPTER XVII

The Bio-Psycho-Genetic Transmutation of Values

Man Sublimates Material into Spiritual Values

Man a Transmuter of Values

Man occupies a place of privilege in the universe because of his subconscious wealth as expressed in dreams and of his power to transmute all worlds into subconscious values. He is the unique organic unit in whom is to be found the power of reaction from conscious recollection and habit. He is endowed with the faculties for transforming quantitative values into qualitative values. He has the power of contracting spatial expanses into spaceless points of energy, of concentrating sequential events in time into timeless simultaneous impulse. He is able to transmute matter into memory, and to transfer the objective into the subjective. He can convert extraneous stimuli into enteric tension, and he daily concentrates knowledge and experience into judgment, idea, imagination, prophecy, and free will. By this process he may make the universe organic to his life, so that the sun is his crown and the stars are but the tips of his fingers.

Sublimation

He is commissioned by his nature to transmute the mineral into the organic, the physical into the physiological, the physiological into the psychological, and the psychological into the spiritual, by the genetic principle of sublimation, synthesis, and elevation. The fires of his life must distil and concentrate the essential qualities of the material universe into spiritual power. He must embody them and give them graceful form and sublime beauty in idea.

From Quantity to Quality

Our civilization is a splendid illustration of this fact; quantity is surrendered for quality, space is annihilated, time is reduced from ages to instants. Our age has gone from ox-carts to electric trains, from footman to aëroplane,

from messengers to radiographic flashes, from crass and cumbersome raw material to delicate fabrics, and from crude metals to gold bonds; yet this generation is dissociated from nature and reduced to the monotony of working levers and clipping coupons. The present civilization may be charged with a serious mistake in its transmutation of values. It may be spending life rather than increasing it. Life may be sacrificed for the change and modification of its environment. It may be externalizing itself in the world of things instead of abstracting the values of the extraneous world for subjective gains and growth.

Extraneous Becomes Subjective

All experience with matter must be stamped upon memory and generalized into idea. The extraneous stimuli from objective environment must be felt as a subjective impulse for response to present stimuli in the form of instantaneous judgment, innate idea, cognate imagination, brotherly love, future perspective, confidence, and freedom of will, if a more abundant life is to be achieved. Then if the material manifestation of this civilization should be suddenly destroyed its essence would remain as a subjective potentiality in the form of vitalized idea which could almost instantly reproduce, on a still better and finer scale, all that had been destroyed.

Timeless and Spaceless Values

In the mathematics of numbers, we find this principle of transmuting quantitative spatial physical values into qualitative timeless spiritual values and also the concentration of extensities into intensities. The savage first learns to count by placing objects side by side, or by heaping them together. It is only after long ages of experience that he is able to abstract the principle of number from the objects. Yet, at this stage he is fatigued to absolute exhaustion in counting up to five. Through long ages of experience he may accumulate power to count to ten. Finally he is able

to unify these unit or digit qualities, which he has abstracted from individual objects, into a sum of ten. Now he can count in tens, hundreds, thousands, and millions. He can solve the most abstract problems by the applications of the most abstruse processes of calculus. The same principle holds in the development of the functions of the eye. The retina is able to sense only one etheric vibration every five hundredth part of a second. Through incalculable ages the eye has been receiving these vibrations in a successive series. Experience has been added to experience and these experiences have been conserved, carried over from generation to generation, and unified into function, until the day arrived when the eye was able to sum up into one single instantaneous simultaneity hundreds of billions of etheric vibrations into the qualities of the color scale. These it may reunite synthetically into the effulgence of incandescent light.

Growth in Complexity

The same process is carried on through the entire development of organic life. Each advance points to greater complexity of the functions and higher values of the achievements. Man takes into his body quantities of food, a part of which goes toward the nutrition of the cells and a larger part is stored in the form of glycogen which is exploded in the performance of a piece of work; now, he has divested himself of all quantity and has only retained the subjective quality of memory and skill and organic modifications which have come to him through this experience. These subjective values thrust him forward into more important undertakings with visions of larger opportunities and with the security of greater assurance.

Vacuum Intolerable

Man is compelled by necessity to seek the universal through effort, for he cannot tolerate a vacuum nor resist the infinite urge. His body can but die if it eats its own

substance. His eye soon loses its function if it sees only itself, and wears itself out on the treadmill of a vicious circuit. Life, which is moved by necessities, has its boundaries. Life, which is moved by purpose, is not shown its boundaries but its movement beyond them towards perfection. At one pole of man's being he is one with the stocks and stones and has to acknowledge the rule of universal impersonal law. The strength of his being is held firm in the grasp of the comprehensive world. He is in community with all material things. At the other pole of man's being, he is separate from all, for he has broken through the cordon of equality and stands above all. He is no longer a communist but an aristocrat.

Man Related to Universe

Man is potentially unique, and the whole force of the universe is working in support of his uniqueness. In him the infinite is working in support of the finite, and the perfect is working in support of the imperfect. He becomes more and more an expression of the universal in miniature.

Experience relates man to the universe, so that universal power becomes one with man's power. As there is a relation between the several organs of the body by virtue of which we call our bodies our own, so experience finds the uninterrupted relation by virtue of which man can call the whole world his own extended body and use it accordingly.

Man not Detached

Man is not a detached being, fragmentary, purposeless, and discontinuous. He has a universal aspect and a feeling for his future which is outside of his present consciousness. He has a feeling of his greater self which is outside his present actuality. He also finds bonds of unity between himself and the world and discovers himself in all things outside himself to his great delight. It is this principle which leads one to feel an interest in the world of extra-

neous things, for everywhere one looks he finds either his actual or his potential self.

Hope

Consciously or unconsciously, man has within him a feeling that aspiration is more than achievement, that truth is more than events and appearances. Hope shines in front of his present narrow experiences and there persists in him an undying faith in infinite perfection which will never accept any present disabilities as permanent or final; such disabilities he sees as a challenge to larger and finer living.

Greatness in Quality

Man's greatness consists not in the quantity of his possessions, nor in the occupation of large space and time through bodily exercise, nor in exaltation to position through artificial adjustment, nor in length of life measured in years. Man is rich only in so far as he is real, and his reality is measured by the scope of his consciousness. To be conscious of one's unity with all is to possess all. The law of unity is man's strength. The unity of thought which comprehends multiplicity is truth. By the knowledge of truth, the same energy which vibrates and passes into endless forms of the finite world manifests itself in man as consciousness. There is no break in unity, but the genetic principle in man goes on generating superphysical values by the subsumption of his experiences in union with material facts in thought.

Judgment, prophecy, love, and freewill are such spiritual values as arise from the contact of material facts with organic life in human experience.

JUDGMENT is the super-sensuous faculty of measuring and weighing every novel or particular fact in the light of all that has gone before. The mechanism of judgment is memory formation according to the law of relationship. The presentation of a fact, or of a situation, to the mind

first awakens the memory of former identical experiences. The identical experience comes to the center of consciousness and related similar experiences encircle this center and the less similar are next in order. This movement goes on until every individual and phyletic experience is formed about this center in order of their relationship. These form themselves into a disc which focuses and reflects the light of judgment exactly upon the particular present object of interest. This makes manifest the values of the object and shows its relationship to other values.

PROPHETIC VISION is the extension of the principle of judgment to the future. It results from the same mechanism of memory formation, being less concave the disc of experiences focuses the light of judgment upon future objects of interest, sets goals, and illuminates the path leading to them.

LOVE is the warmth arising from the union of erotic emotions which kindles into flame and throws light and comfort into altruistic service. It grows by the principle of attraction and radiation until it awakens the sleeping life in all mankind. When concentrated in the two poles the male and the female love is united in parenthood. It gives issue to more excellent generations of living organisms by the principle of epigenesis. The offspring of such a love is richly endowed for a creative life. It is the heritage of engraphic factors in a mighty potential.

FREEWILL grows out of the common will to live. As the will to live gains content it becomes free. Will without content is not free. Only in proportion as each life center gains a nature of its own can it determine what it will accept. Then it becomes a critic and recreator of its surrounding world. Freedom of will is both inherited and achieved. Individual freedom is inherited ancestral

subconsciousness plus its own subconsciousness, resulting from concentration of externality within itself. To be free, one must elicit from external fact by the abstraction, the concentration, and the emotionalization of externalities into subjective soul content. This may be done either experientially or theoretically. Freedom is an inward state resulting from the blending of subconscious and conscious states into a totality. The power of one's freedom lies in his relations to the totality of being, for the knowledge and the spirit of any totality concentrated in an individual part gives that part the freedom of mastery over every part. Freedom is slowly achieved; the law of genetics is also operative here. There is always a larger point of view than that given, and Will always has access to it. There is an open road from every life center to every reality in the universe. Each new advance leads to larger freedom in achieving those realities. The whole growth of will power has been due to the concentration of series of past experiences as life and circumstances demanded. It is the pressure of strain from within which gives power and freedom of movement to the locomotive engine. If an engine has a pressure of two hundred pounds to the square inch over and above what it requires to overcome its inertia it is, in terms of physics, just two hundred pounds free so far as its power is concerned. It is the sudden expansion of concentrated force in the union of carbon oil and oxygen which gives freedom of the air to the ponderous flying machine enabling it to rise in defiance of gravitation. So the freedom of life grows out of the knowledge and experience of living. The private soldier, who is entirely subject to his superiors, cannot move except with the mass. As he learns by theory and experience the tactics and strategy of war and concentrates his knowledge and unifies it with his

Will Free to Degree of Stored Energy

soul, he gains freedom and is promoted, until he, as the embodiment of the principles of military discipline and warfare concentrated into instantaneous judgment, prophecy, and will, becomes the commanding general. In like manner, every soul gains freedom of will as it abstracts the values of the universe through education and experience into qualitative essence concentrated into spaceless and timeless impulse. It is perfectly logical to expect one who has thus abstracted and concentrated all the subjective values of the objective world into spaceless and timeless judgmental and prophetic impulse to exercise freedom of will and power to the point of perfect dominion over all the objects of reality. There is left but one class of beings which he could not exercise dominion over to some degree, and they are those who have achieved the same degree of freedom as he possesses. In such a state there must be perfect mutuality and love, or else conflict between equals which would destroy the freedom of all.

Social Complex

Biological law has provided for more rapid advance of man by coöperation with his fellows. What many have learned through years of experience, struggling with crude materials, they may reduce to word, symbol, or formula. He transmits these to the individual inquirer, who may theroretcially accept the facts and commit them to the subjective self through conscious memory. The collaboration of many individuals or the independent labors of many in proximity and simultaneity gives birth to genius. The genius arises in music when a whole nation is interested in music and works at it. The genius arises in art when the whole people create an atmosphere of art. The genius arises in heroism, invention, oratory, and scholarship when the individual becomes the embodiment of the spirit of all his contemporaries.

Every Man a Genius

It is thus that the genius of the superman is the justification of and the compensation for the self-denials, suffering, and labor of the whole nation. Every one may rise theroretically and directly to the level of such a genius by the process of conscious consideration of the factors symbolized in his speech and example. Theoretically every man is the embodiment through education of the knowledge which raised the geniuses and heroes of the past above the great mass of their compeers, who suffered and gave themselves up to the search with them. In a few years' schooling every child learns through conscious thought all that the supermen of the past ever knew. It rises to their level equipped for further progress by learning theoretically what the genius learned experientially. What our generation learns by a lifetime of experience the next generation may learn in childhood in theory by education. The whole race moves on by its transmutation of values towards the superman.

Justification of Life

In one's transvaluation of present and immediate external, spatial, and temporal values into internal spaceless and timeless spiritual values is to be found his justification of life and his right to live. This is the one purpose of nature in giving being to organic life. This constitutes the more abundant life which exercises the freedom of self-government by the inherent moral principle of self-fulfillment.

The transmutation of values is a genetic process in human life which becomes pregnant with new and powerful meanings through experiencing the facts of the universe and the sympathies of the social complex and, through the processes of bio-psycho-genetics, it is reborn into a higher realm of thought and experience.

CHAPTER XVIII

The Bio-Psycho-Genetics of Religion

Religious Forms and Ideas Objectify Reality

Maximation of Life

The maximation of consciousness through the genetic process is a principle inherent in individual life. Each unit of life begins its career with the natural endowment of subjective psychic qualities belonging to its species and these are always in the act of completing themselves through a rebirth by forming more complex associations among themselves in relation with the qualities of the material universe, until all become maximated in a cosmic ego personality. The entire process of becoming is a series of rebirths attended by the progressive principle of evolution and the conservative principle of onto-genetics which subsumes, at each instance, the whole complex of personally experienced values into a higher and more powerful personality with super-qualities constituting its new environment.

Psychic Concept

The higher personality is endowed with a higher psychic concept which is the complex of impressions and ideas in unity motivated by the inherent vital passions. The impressions and ideas are formed and become active either through sensations or affects, or else through both in conjunction. Sensations are simple mental or cognitive processes by which the individual becomes acquainted with the qualities of the outside world, and the complexes of these take the form of perception in the brain or of affect in the nervous system, or of both provided there is conjugation between sensations and affects. This conjugation between the sense impressions and the affective moods is called apperception, and it is through apperception that the sensations and the affects give birth to vitalized ideas. The passions which give power to ideas are biological processes

of purely subjective nature and give no perceptual knowledge of the objects in the contemporaneous outside world; they are acts of the self-existent, self-acting, entity called soul and have no connection with the outside world except through the percepts and the affects. When the sensations act independently of affects and are formed into complexes in sense perceptions without regard to the affects, they give issue to a pure intellectual perception of scientific laws and principles which culminate in totally objectified coldly intellectual personalities; when the affects act independently of the sense perceptions and without regard to the sensations of objective qualities, they give issue to affective perceptions which give all color and quality to the object from the feeling life of the individual and culminate in personalities totally given to fanciful ideals; but when there is a conjugation between sensation and affect in apperceptual processes with due consideration for sensations and feelings, they give issue to ideas both scientific and soulful; and when these ideas are in conjugation with the biological passions of man, they give issue to cosmic personalities whose rational concepts are scientific and clear with the light of intelligence while, at the same time, they are romantic and passionate with the fires of life.

Genetic Process in Complexes

As we follow the history of psychic development, the genetic process is manifested at every stage. It will be seen that the complexes of purely physiological affects give birth to ideas which have the power to exercise control over each and every affect entering into the complex, and the complexes formed of these ideas give birth to an ego personality which has the power to control each and every idea and affect of which it is the issue; that the complexes of purely objective sensations give birth to percepts which have the power to exercise control over each and every

sensation of objective fact which entered the complex to give it birth; the complexes of percepts give birth to systems of scientific thought which have power to exercise control over each and every perception of which they are the issue; and the complexes of systems of scientific thought give birth to an ego personality which has power to exercise control over each and every system of which it is the issue; and that the complex formed of the sensations, affects, and passions give birth to a cosmic personality which has power to exercise control over each and every sensation, affect and passion entering into the complex of which it is the issue.

Sane Factors

The same law of genetics is in operation in the development of those personal soul factors of memory, emotion, will, faith, reason, religion, and other powers of appreciation which interprets world objects and human experiences in qualitative terms of the Good, the Beautiful, and the True. And, since this law of rebirth and inheritance guarantees to man the reality of the values which come to him through this process, we may logically enlarge our conception and term by which it is expressed from genetics to onto-genetics.

Onto-Genetics

It is through the process of onto-genetics that man rises from nature to science, from science to philosophy, from philosophy to religion, and from religion to ultimate and maximate reality, or from the many facts and experiences of life to the One in the form of qualitative meanings. By the onto-genetic process, affective and cognitive knowledge is reborn into something else other than and more powerful than itself—into soul experience, which we call personal consciousness. This consciousness arises out of physiological processes in interaction with physical, but it is something other and greater than either or both and is capable

of realizing ends beyond itself and of deepening its own character by so doing.

Man Feels More than He can Tell

It is a self-evident fact that, having once been born from the action of the onto-genetic principle, working in and through matter, consciousness can never again be reduced to materialistic elements; it retains its superiority over matter, and this superiority continues to become more and more prominent in the course of its own development. Even at the very lowest level of consciousness, the life unit feels itself potentially more than it is conscious of; this multiplicity of cognitions gives birth to a singleness of intuition which we call faith, and faith is a totality of cognitive impulse with its plus elements growing out of the onto-genetic processes of analysis and synthesis.

Faith

Intuitional faith is that faculty which enables man to merge all particulars of perception and affect into meanings and to bring these meanings into a unity of consciousness capable of regenerating his whole nature and of lifting it to a higher and broader plane of being and dominion. Neither the world as an object working alone, nor the self as a subject acting within itself is capable of yielding us what we term truth. Truth issues from the union and conjugation of the two and is a definition of reality expressed in terms of conceptual thought; hence, with the coming of thought expressed in terms of truth, the worlds of material and experiential reality are carried over into the world of mind in the form of intuition and conscience. Conscience is the sense of Ought issuing from the soul of the individual which itself is born of the complexes of intuitions and is felt in the experience of the self as a personality. The soul, as an actual existent, always senses the possible as a sense of Ought. The Ought is the immanent actuality in man

pressing him toward the transcendent possible. There is always present in the life of man that which is beyond the experience of the moment and larger than any such experience. This urge of Ought points to a content and significance of life beyond the present self and to a reality beyond his present situation.

Life Rises

It is thus that, by the process of onto-genetics, life is gradually raised from the problem of fact to scientific knowledge, from scientific knowledge to philosophic appraisement, from philosophic appraisement to the theoretic judgments, from theoretic judgments to æsthetic values in the form of artistic beauty, personal goodness, and social altruism; all of these in a single complex unity give birth to a new experience of spiritual reality which he feels as conscience in the sense of Ought. A personality born of this higher complex comes to possess a logical conscience which he translates in terms of truth so that the idea of truth becomes its ideal, and an æsthetic conscience which he translates as beauty so that the idea of beauty becomes its ideal, and a moral conscience which he translates in terms of goodness so that the idea of goodness becomes its ideal, and an altruistic conscience which he translates in terms of love so that the idea of love becomes its ideal. Thus he develops and fixes a new world of environment by humanizing his objective world by endowing it with his own intuitions in the form of ideals. And again, the complex of scientific, philosophic, judgmental, æsthetic, and altruistic values in unity give birth to pure spiritual values.

New Births to Higher Life

Underneath and through this series of new births by which man comes up through the various grades and degrees of reality, there is life with its inherent religious principle by which it is forever giving higher expression to itself

through the formation of greater complexities of matter, idea, and spirit. On the lower levels, religion works for man as a creature of sense; myriads of impressions from outside of himself pour in upon his mind through his physical senses which the religious principle forms into complexes which enable him to rise through a new birth into a world of reflection and thought where impressions of things become for the mind something more than things. Here they become a reality above physical reality, for they become a reality of mind and constitute a world of their own to which man now aspires because his life now feels, through its religious faculty, the need of realizing the things of mind. By this religious impulse guided and given form by the onto-genetic process, man moves up from the world of sense impressions to the world of ideals of Truth, Beauty, Goodness, and Altruism, and, in doing so, he carries up with him the world of sense and the world of thought so that he now lives in a world of new values which also include the old.

From Sense to Mind

Since human life is capable of passing from the life of sense to the life of mind and, finally, to the life of spirit, when it comes in contact with, and is transformed by, the deeper religious needs of his aspiring soul, we conclude that he is meant for such a life of the spirit as will enable him to discover and to perfect his religious self. The religious principle in man shows him to be more than the things he knows, more than the mental life which interprets the things he senses and uses; it shows him to be spirit and will not allow him to remain content with anything less than the satisfaction of his deepest and highest spiritual being.

Intuition

Man always gives issue to something more than he senses, knows, and lives in its present situation, but this higher

value would never have had birth into human consciousness or intuition or faith had it not been for the religious principle working in life through the onto-genetic process, which both conserves and transmutes all that enters into the complex of human life and thought into spiritual realities. It is by this process that he transmutes the totality of his being into a spiritual ideal which is charged with the content of power and oughtness, in such a manner that the actuality within leads to a reality still beyond which demands to be thought and lived. Here again religion in the inward depths of the soul pledges the unity of the Given and the Beyond and promises the further influx of the Beyond into the Given. For man, the Universe exists actually, in so far as his senses are concerned, and it also exists mentally, in so far as its meanings are concerned; therefore, mind and meaning are also parts of the Universe in such a manner that man lives in the reality of the physical world at the same time that he is living in the over-world of mind and meaning.

When man attempts to give an account of himself or to answer all the questions concerning himself and his own nature and source, he turns to the world of spiritual ideals and values as something akin to himself, yet immeasurably greater than himself and, at the same time, he conceives the Universe as something similar, though infinitely greater, than his conceptions of its meaning.

Change is Onto-Genetic

We know that Nature is capable of doing work and of changing, and that the evolutionary process is itself a history of change of such a nature as to bring something new into explicit existence. This newborn something, measured from the standpoint of mind, is more akin to mind on each and every fresh ascending level. It moves

more and more in the direction of self-conscious thought until finally man emerges a being capable of looking around, behind, and before. Man, as the issue of the onto-genetic principle with its teleological or prophetic evolutionary process, proclaims the persistent and infinite presence of some Power that moulds matter into life, life into mind, and mind into spirit. That Power must be akin to the highest that emerges, something that includes what is in the physical universe and what is in man's mind as well as that which is Beyond what is in any present moment of consciousness. That Power is both immanent and transcendent, or actual and beyond, and it is defined and idealized by man in terms of Deity. The essence of religion consists in the establishment of intimate relations between the Self and the Over-Self. By virtue of the sense of Ought which echoes back from the Over-Self, man feels himself compelled to behold an objective as well as a subjective meaning; the subjective he interprets as faith and conscience, and the objective he interprets as Deity.

Religious Genetics

Religion unites the actual self as it is at any given moment with the possible beyond so that it raises the "Is" to the level of the "Ought" so that the "Ought," in turn, becomes the "Is" on the level of human experience as a still greater "Ought" appears to him as the goal of life. Therefore, the genetic principle of religion forms a union between the Human and the Divine in such a manner as to give birth to new spiritual qualities both in the soul and in the Universe.

Over-Soul

The culmination of Personality is found in this union, through the individual soul, of all that is found on the lower levels with the ideal values of the Cosmic Over-Soul, and this union constitutes the final meaning of the world and

the highest spiritual ascent of man. Civilized man is deeply indebted to this immanent-transcendent Deity for the urge of evolutionary processes, the artistic forms, the onto-genetic issues, and the teleological goals upon which depend our social, political, ecclesiastical, artistic, and literary developments which were given form and birth through him. Yet all of these are but static marks of the forward moving genetic processes and, even if all of these should become recognized as obsolete or be destroyed root and branch, the same Immanent Deity with His same inherent onto-genetic powers and laws, working in and through man's conscience in the form of a Transcendent Ought, is able to reproduce, on even higher and finer scale, all that might be lost, and especially is this so, in view of the fact that man has gained an increased capacity to give artistic and literary expression to this Divine Creative urge felt working in his own soul.

CHAPTER XIX

The Bio-Psycho-Genetic Process in Morality and Theology

Deity and Theology, Morality and Ethics

Inherent Moral Law

Morality is coeval with life. It is the inherent genetic and directing principle in life itself. It is the logic of existence, the law of growth and progress by virtue of the principle of self-perfection. Life constructs its own totality and determines itself in accordance with its own self-consistency, self-realization, and self-fulfilment, with due regard for the biological fitness of the materials used. All individual manifestations of life are normally guided by this principle to the extent of their ability to act, whether they are conscious of it or not. Beneath externalities and conventionalities life is, by the principle of morality, blending together its experiences of the facts of existence into a series of dynamic states. These strengthen one another and enable the individual to successfully meet new situations and solemn crises. He is enabled thus to rise in free and spontaneous impulse, vibrating with a hidden motive which bursts through the encrustations of material fact and blazes new paths towards self-fulfilment and omnific dominion.

Conscience the Monitor

Conscience is the monitor and executor of moral law; it may operate consciously or unconsciously. It is the most powerful factor for either construction or destruction in organic and psychic life. There is a biological conscience and a cultural conscience; biological conscience is inherent in life itself; cultural conscience is rooted in the desire of the individual for social esteem. If this desire for social esteem is rooted in the biological conscience, it constitutes an

extension of life. If it is rooted in fear and social taboo, it may contradict the biological conscience and be hurtful to life. A bad conscience leads to compensatory perversions resulting in bodily and mental diseases and death. A good, or approving, conscience causes health of body, sanity of mind, and happiness of soul. Whatever drives the life streams back on themselves, turns them into vicious circuits or holds them down to the lower levels, sets an outraged conscience to work destroying the organism and releasing life for its moral ends. Whatever inspires life to flow upward in a straight line and rise to higher levels quickens conscience to activity in the maintenance of the health, sanity, and prosperity of the organism, making it the mechanism for a more abundant life of greater longevity. The conscience is autonomous in its work and may escape the awareness of the individual.

Progress is Law of Life

The law of life is that it shall progress onward and upward to perfection and omnipotence. Everything natural or artificial, logical or illogical, true or false, which has a beginning, struggles for absolute dominion until it is neutralized or annihilated by the real. To this end, conscience demands that the individual life shall grow better each moment and that the next generation of the species shall be better and finer than the one preceding.

Conscience Takes its Toll

By incestuous desire towards the parents, the stream of life is turned back upon itself. By incestuous desire towards the brothers or sisters of the same parentage the stream of life is short-circuited. By craving for material possessions or social advantages the stream of life is repressed or anæsthetized under the categories of external necessity. When any one of these conditions is maintained, conscience begins its work of disintegration of the organism for the

release of the individual stream of life from its fetters. Conscience releases life that it may return to the great stream from which it arose. Thus the individual is sacrificed for the good of the species and the species for the good of the whole life stream, whenever it is necessary. The individual biological conscience is the whip hand of the Almighty to protect life against the self-destructive activities of its subdivided parts.

Conscience finally disintegrates and annihilates all evil. Evil, in the final analysis, is but good out of place, out of time, or out of proportion. When conscience whips the individual manifestations of life into harmony with the inherent laws of existence, evil ceases to be; and the forms that maintained it are either reformed or annihilated.

Biological Conscience

It is the lashing of the biological conscience on the subconscious plane which drives evil men and women to thoughts and acts of desperation. They feel compelled by it to seek relief from this exquisitely painful something, which they do not recognize and cannot explain. Out of the pain and travail of an indescribably remorseful state of biological conscience has been born every form of religious idea. They are organized for the salvation and deliverance of the species from the tormenting subconscious activities of the outraged life principle.

Relativity of Morals

Religion is the principle of relativity. It concerns the relationship between the individual part with the whole, on one hand, and between the individual part with all other parts, on the other. Religion is the feeling of the whole of reality working in the individual parts as a motive or innate urge. It is also the feeling of responsibility and response to the evocations from the world above or without. It may be interpreted in the terms of ethics of relationship

between the individual part and the all, as expressed in worship of the infinite whole by the finite individual unit; and it may be also interpreted as the ethics of relationship between the individual parts or between finite beings as expressed in love and service towards one's fellow according to the principle of brotherhood.

There are religions of immanence and there are religions of transcendence. One operates enterically and the other operates extraneously; one is subjective and the other objective; one is more emotional and the other is more intellectual.

Religion as Erotropism

Primarily, religion is an enteric erotropism, i.e., the attraction of affective natures for each other. In the animal form of life, it is purely subjective and instinctive, being in immediate relation with its world and its fellows through the affective nature. It is manifest by them in a feeling of at-homeness in their world and of gregariousness among the members of the group. This same form of religion is found among the primitive tribes of men in varying degrees of purity. The races which have lived rather free and easy lives still retain this form of religion to a large measure. Their subjective emotional nature, being free from restraint, is not troublesome to control because that which is under repression in primitive life finds free expression in the realm of fancy and imagination.

Trusting the Subconscious

The conscious individual mind, which is acquainted with the emotions and desires of its subconscious, has no fear of it but trusts its subconsciousness and opens itself to it. It makes use of its subconscious materials, sometimes to the extent that it even excludes materials furnished consciousness from the extraneous world through the senses. Religion of this type maintains relationships through feeling

and instinct rather than by rule and law. Its devotees feel after infinity and their fellows, and use such symbolic helps as will aid them in the feeling process. Their search is introversive, and the thing sought is below the level of consciousness, even in the depths of perfect homogeneity and unity with an undifferentiated wholeness. It is through this unity that they find their relationships with their fellows and their god. Homogeneity is the soil in which salvational religions are rooted. It is in analysis and reduction towards the primary that one gets a new start in life. Synthesis is the flower and seed-bearing fruit of biological religion.

Infinite Demands Expression through Man

The infinite and eternal bio-psycho-dynamic, i.e., living, thinking power, constitutes the divine urge which is forever seeking conscious expression through man. The whole presses itself into the part and will not suffer denial. If one gives it form and function it is beneficent. If he refuses it expression it becomes dangerous to the organic mechanism. Man may give it expression through dramatic action on the one hand, or through word, symbol, and formula on the other. If he denies it expression through one form it must find compensatory expression through the other. If he refuses it recognition altogether and dams the streams of energy in his soul by repression, they accumulate and become unmanageable and hazardous. They fill him with fear and distress. He becomes overwhelmed and is destroyed by what was primarily manifest in the form of innocent wishes and desires to be guided and controlled for the enlargement of life. To recognize the divine urge and give it expression in creative effort is pure and direct religion of the divinest type. This religion grows out of love and is creative. Other forms of religion may grow out

of fear and selfishness; they are attempts at avoidance through fear or hoarding through greed. The degree of the imperfection of religions may be measured by the degree of their departure from the love type.

Religion, which is the ethics of morality, bifurcates into two forms: Ethics of Brotherhood and Ethics of Worship.

The Ethics of Brotherhood

Gregarious Spirit

True ethics have their roots in morality and are first made manifest in the gregariousness of individuals into groups for the protection of life. Conscience gives its sanction and aid also that life may be free "to accomplish that whereunto it is sent" without bruise or hurt.

Primitive Morals

This form of ethics is one of instinct, good feeling, and sympathy. It is limited in its extent to proximate individuals that are familiar with each other. As man grows in knowledge, he may undertake to enlarge his relations by enlarging his circle of acquaintances until the whole world is taken into one sympathetic family.

Illogical Ethics

Without regard for life itself, men have developed many artificial systems of ethics based upon particular desires. We now have ethics based upon social order, profession, economics, politics, and many other objective and feelingless bases. In such ethical relations, individuals are moved about by extraneous forces and compulsions like men on a checkerboard. Under these soulless systems, men and women are made socially, economically, and politically dependents. They are driven by the force of necessity to crush their own lives for the sake of their bodies. Here conscience intervenes and disintegrates the brains and bodies of those who violate the biological principle of progress toward self-fulfilment. The conscience, whose duty it is to see to it that the succeeding generation is

better than the preceding one, undertakes the work of disintegration and death of the individuals, who thus destroy their own life for the sake of objective gain.

Outward Harmony at Expense of Inward Conflicts

In such soulless society the natural harmony in the individual life is turned into inward conflicts. The spirit of lust, greed, and ambition is stimulated by denial and oppression into overdetermination. They become dissociated from the ego, who transfers his own forbidden appetites and desires to his neighbors and begins to accuse and abuse them for the qualities which really belong to himself, as a drunken man transfers his own inebriation to every one else and considers himself the sober one. He, through the principle of displacement, may transpose his own emotions into the humble attitude of being persecuted in order to gain social esteem, since society likes humility in the individual. He may also build up another society of similarly afflicted individuals who assume the role of humility and righteous indignation and cry out against all the rest. They may assume a "holier than thou" attitude towards the world, which they have peopled with their own evil desires and then branded it as altogether bad. While they lift their hollow voices against it they attempt self-gratification in other ways. The attitude of "humbler than thou" and "holier than thou" is pitted against the attitude of "richer than thou" and "mightier than thou." Constant turmoil and strife become a permanent menace to the peace of society. Their sense of selfishness is transferred to all men. There can be, in their estimation, no honest executive, legislator, or judge. There being no one who can be trusted to adjudicate differences for them, strife is constant and inevitable, and Might alone makes Right.

Only the ethics which are founded upon the principle of more abundant life can make for peace and happiness. Such ethics ignore the claims and counterclaims of individuals for luxury and ease and for the gratification of man's selfish nature. They attempt to keep an open road for the progress of life itself on its journey onward and upward. If severity is essential to soul growth and if handicap is essential for the strength and elevation of life, then the proper ethics is to allow or provide these things. If life conditions are too severe and if handicaps hinder the progress of life towards perfection, then the proper ethics would remove or ameliorate them. Ethics and Life

Religious ethics towards the individual are the ethics of love. They are not of a merely theoretical but of an affectionate regard from the spirit of brotherhood. Ethics are for the protection of the normal life processes and the achievement of an ever more abundant life for society. If an ethic is not one of affection it is distressing, while ethics made alive by love are life-giving. Religious Ethics

Ethics of Worship

The ethics of worship are the methods of relationship between the individual and any object which he may feel impelled through awe, fear, admiration, or vital necessity to honor. These objects are recognized as gods, and there are as many kinds and ideas of gods as there are individuals. The gods kill or make alive according to the faith of the individuals. The psychology of belief is a strong factor in the constructive or the destructive work of conscience, although it may little affect the principles of Deism or Naturalism apart from one's self. The multiplicity of god ideas may be classified under various types according to the motive behind their creation. These motives and ideas

arose with the progress of man, and became fixed in theological and religious ideas and symbols.

1. The first forms of religion were evidently of the animistic type. The gods were the embodiment of the feelings of the individual, which he transferred, by the principle of similitude and analogy, to the object. The ethics of relationship or worship were on the basis of feeling or of pleasure and pain and resulted in a commerce between man and the objects in nature.

2. The more cultural anthropomorphic ideas of the gods arose after the families were established and after the father became the constant authority over the children, as the mother was the source of nutrition. Some of this variety of gods embody both the father and mother principle and are the objects of pure hermaphroditic love. They are combined father and mother imago magnified to infinity and omnipotence, having all authority, wisdom, and love.

3. Most of the anthropomorphic ideas of the gods are built up out of the perversion of the erotic nature. The ethics of worship are erotropic or else negative through fear and dread. Erotropic worship may also arise from disappointed love which voluntarily inhibits the gratification of the instincts and appetites and directs the erotic energy toward an imago of its former object of love. The devotee idealizes his own erotic nature, idealizes it as a god and stands or bows before it in contemplation until entranced by it. Then he interprets this ecstacy, due to the return of the subject's own emotions to himself, as the ravishment of the god's love. Some of the ascetic religions are of this type.

4. The constant excitation and repression of the erotic nature may lead to perverse gratification which fills one

with selfconscious shame and self-condemnation. This feeling may result in the idea of gods who are forever spying and threatening. Those who are thus affected suffer from the confused emotions of love, fear, and hate. They can find no satisfaction in worship except by humiliation and self-condemnation, through the most disgusting perversities or masochistic and suicidal inflictions.

5. Anæsthesia or frigidity of the erotic nature from shock, prudery, or disgust may lead to the idea of the gods as being immaculate purity, which require an exaggerated sense of morality on the part of the worshipper. If through the normal processes of life these exaggerated standards are violated, the gods must be approached with shame and self-infliction.

6. When the erotic desires are attached to the parents in an incestuous manner, so that the individual cannot effect a transfer to legitimate objects, the subject develops an idea of gods of jealousy, especially if the attachment is for only one of the parents. The worship of such individuals is Sadistic, since their gods cannot be appeased except by sacrifice, blood, and fire.

7. When one becomes convinced in his mind that the beliefs and laws of society and cultural religions are antibiologic, he may rebel against them and the social orders which enforce them. He becomes a worshipper of nature and insists upon rational living and normal gratification. His ethics are purely intellectual and formal adjustments to impersonal law. Such are sometimes called atheists, because they have no set form of worship.

8. One who has repressed his creativeness may compensate for the paucity of his power to produce by the idea of a god who makes gifts and aids by miracle. The form

of worship by which one must approach this god is that of the humble and the needy pauper.

There are still other bases for the theistic and demoniacal ideas found in the subconsciousness. These grow out of the hurt or injury to life by repressions. Some of these are objects of pure phantasy. Some are the objectification of one's own emotional states into permanent form for the safety and convenience of the worshipper.

Social Taboo

In the western world of taboo, of law, of penalty, and of repression, emotional desires are driven from consciousness into the subconscious. There they build for themselves chambers of horror and disguise themselves in grotesque forms. From these depths they rise to torment one to distraction through physiological symptoms and psychological dreams, in order that they may bring these repressed emotions close to the attention of consciousness for the purpose of gaining temporary release. The insistency of repressed emotions may become so great as to flood consciousness and to become obsessions or compulsions. They overwhelm the conscious mind until the one thing most feared and dreaded by the individual consciousness is its own mysterious subconsciousness. Such an one's vital energy is consumed in attempts to keep the threshold of consciousness closed against its imaginary enemies.

The Father-Mother Principle

The fact is that the Spirit of the Almighty Soul of the Universe is pressing so hard upon man for expression in symbol, idea, and acts of service and worship, he feels impelled to formulate some system of religious faith and action. It is the same God and the same human nature working in all but the expressions are different owing to the difference in the degree and kind of culture. The injurious effects do not arise from formulating the religious

life in terms of human understanding, but in becoming set and fixed in the symbols of ideas so as to lose sight of the great spirit behind them. The letter, the symbol, the form become static and serve to kill while the spirit behind them giveth life. To be true to the principles and laws of life, theology must, in its representations of God in symbol or idea, take into consideration the Father-Mother principle with the laws of onto-genetics and of phylogenetics and keep the way open for these spiritual principles to work themselves out in every individual.

Nominalism

When the emotional pressure, stimulated by the streams of energy from contact with the external world, becomes powerful enough to overthrow the ego consciousness, it resorts to the principle of nominalism for its salvation and release from further trouble arising out of this source. Thus some of the ideas of gods are formed. It is a law of psychology that to name an emotion, the cause of which is not recognized by the consciousness, and to objectify it in symbol and to believe unreservedly in it, is to cast out the emotion, so that it may be dealt with from the outside by the five specialized senses over which one may have more complete control. The mechanism of transference is quite simple and is as follows:

Higher Brain

The higher brain cortex is man's deliberative and analytic apparatus, and is the most recent product of evolution. Its function is to analyze and intellectualize all emotional states and all objective facts. It is attended by the specialized senses which conduct external stimuli into its various centers to be worked up into idea and motor responses. It is also attended by the sympathetic nerves which conduct internal emotions into the various centers that they may also be worked up into idea and motor response. Or

the conscious brain may unite the two streams of stimuli into a single idea and a single motor response by the process of reduction and deliberation.

Deliberative Thought

The brain centers are so deliberate in action that they can deal only with a very small stream of stimulus from either the subjective or the objective worlds within a certain time. In other words, being analytic, the brain can intellectualize only a very small fragment of either realm at any one instant, although it must eventually intellectualize and synthesize the whole of the subjective and the whole of the objective worlds piece by piece. Both worlds are imperative in their demands for recognition and especially the subjective world when it is held under repression.

Over-Stimulation

If the specialized senses of man should lose their power of inhibition for a moment and allow an over-supply of sensations from the objective world to flood the brain, there would be confusion and distress of mind. If the sympathetic nerves should lose their powers of inhibition so as to allow the repressed emotions from the subjective world to flood the brain, there would be insanity and compulsions.

What Man Dreads He Worships

The one thing which every individual ego most dreads is the loss of the power of self-control under the pressure of subjective emotional stimuli. Some recognize their inability to deal with their emotional nature from within; they resort to the principle of transference by nominalism. They deëmotionalize themselves by dividing their affects into goods and evils and by denominating them as mystical and powerful gods and devils. They cast them out and close the uncontrollable threshold between the brain and the affective segments of the subjective self. Then they proceed to intellectualize their emotions, through the more

easily controlled specialized senses, as objective realities. This process of nominalism deëmotionalizes the individuals. Being void of the emotional inwardness, they reduce themselves into the necessity of cause and effect, of law and custom; and, following precedent, they utilize merely their stored physical energy, derived from food products, in gaining a fortune or a reputation for themselves to compensate this loss. Instead of "feeling after God" with the whole life "lest haply they might find him," as a whole, they think after him lest haply they might perceive his attributes as factors. They analyze them and give expression to their thoughts about them in creed, symbol, and drama. In this way, they draw back into themselves fragments of their own externalized emotions through contemplating the symbols in which they have stored them. They also worship by dramatic imitation, and by regression to childhood. If one is not satisfied with the nomenclature of theism, he may make his transference to the other side of religion, to naturalism, realism, or to humanism, and adapt himself emotionlessly to formal ethicism. There are many people in the world of both types, and it would indeed be a great calamity to rob them of their nominalistic transference. This would throw their emotions back upon them; they could not endure the responsibility attending such a reassumption of one's duty of self-control and self-sufficiency in this world of action, unless they were first given the knowledge and control of the self. Faith is the principle element in the nominalistic worship.

The Freer the Life the Better the Self-Control

One who has fewer repressions, enjoys more complete self-control and has no subjective compulsions whatever. He simply feels unequal to the task of meeting reality alone. He is able to gradually rationalize his emotions on a prag-

matic basis and objectify them in a synthesis and exalt them as a growing, struggling, and suffering god. His god is a human god who marches in advance of the individual; he issues commands and demands worship; he gives no miraculous aid. He finally draws into himself the subjects of his worship that he may grow thereby. In the end, he consumes the individuals and becomes the composite of the group soul. He controls the individual for the sake of the members of the group only, regardless of the interest of the individual desire for persistence as a self. This god is the composite of the social subconsciousness, and he lives by swallowing up his faithful self-abnegating worshippers.

Morbid Self-Inspection

One who has no fear of his subconscious, but on the other hand has a morbid interest in it lives a life of introversion, shrinks from the hazards and hardships of reality, and puts out the light of the sun which makes manifest the particulars of reality for the sake of the light of the midnight stars in whose dim, distant scintillations he finds all things run together in nebulous mystery. He closes his specialized senses that he may feel the inner pressure of the mystic subconscious emotions which blend the past memories into a present sense of unity. He may, by the process of retro-introspection and dream, return to the homogeneous undifferentiated source of individual life and submerge the self in absolute unconsciousness. In this state he flings himself into perfect rapport and harmony with his world, being carried along by the slow moving tides without taking them into himself and transforming them into individual character. This is a religion of perpetual calm and stillness, which drives one into aversion to the world of factual reality and leads to the stagnation and self-annihilation of

the individual units. Asceticism and self-hypnotism constitute his form of worship.

A Virile Man

One who is without fear of his subconscious, having rationalized it, and has self-control and a proper appreciation of both the objective and the subjective, the conscious and the unconscious worlds, and has the power of elasticity, rebound, and resiliency to pass into and out of the subjective self and the objective world of reality through alternate introversions and extroversions, like the shuttle of a loom, may weave the fibre of thought into the fabric of ideas. He may fashion them into magnificent patterns of spiritual garments with which he may clothe his soul. He may become a great alchemist who compounds the elements of both worlds in his own soul's experiences and, precipitating the crude quantitative values, retain the finer essences in more essential and more enduring forms. He may become an artist, the creator who fashions the dust of the earth into exquisite organic thought forms and breathes into them the breath of life, so that he is to them both transcendent and immanent, as the god of the universe is both transcendent and immanent in relation to the whole creation. Such a pure religion of virile faith and spiritual creativeness banishes all feeling of strangeness and fear from the heart of the worshipper and gives him the security of unity and kinship with both God and man. Through religious worship in the form of silent meditation, he concentrates within himself a sense of omnipotence, omniscience, omnipresence, and omnificence, which inspire him to further acts of generosity and deeds of heroism. Such a religion is developmental and gives one poise, confidence, and altruistic hope. It is the religion of the infinite, everpresent, indestructible, and eternal physis, i.e., the spirit

of life. All civilizations, all creeds, all forms of worship, all written revelations, and all worlds are only the thesis of this physis. If they should be destroyed, the physis which created them would not be weakened. Though the heavens blaze and the earth sink beneath the worshipper who holds on to this religion, he can in no wise be discomfited. He would all the more feel his security in his oneness with the divine physis which is the subjectivity of the universe, the noumena of the phenomena, or the Elohim of the genesis. Religionists of this type are the lamps of God. They are filled with his flaming spirit, making manifest his truth, beauty, goodness, and will through conscious thought and creative action.

Poise of Religious Synthesis

Thus we find genuine conscience and genuine religion to be life itself achieving a personality through self-consistent and self-fulfilling action with due regard for the materials embraced. This personality, exalted and enthroned in the world of spiritual ideals, becomes a supreme object of worship, authority, and inspiration for the individual ego. Thinking man looks to the ideal personal manifestation of the whole range of experiential knowledge and power in the perfect poise of synthetic homogeneity and omnific love, and of divine wisdom and goodness as his object of worship. By worship he identifies himself with his God, whom he loves but never fears, and he seeks normalcy through this relationship.

Morality, conscience, and theology are of exquisite value in the processes of bio-psycho-genetics; they constitute the eugenic laws by which human personality is born, and their absence serves as a disgenic force towards personal decadence.

CHAPTER XX

The Bio-Psycho-Genetic Process of Restoration to Normalcy

Salvation from Sin and Disease

Adaptation

Life is normal if it functions in perfect adaptation to the progressive principle of the evolutionary processes. It is abnormal or subnormal in proportion to its failure of adjustment to the laws of progress. Through violation of the inherent laws of life, the organic apparatus of the body and brain are subjected to torturous disintegrations by conscience. Conscience is guardian and protector of life itself. It is the return to normalcy through the satisfaction of conscience which is of most importance to sinful man.

Salvational Systems Sometimes Fail

That there may be more abundant life for the individual there must be systems of restoration from errors, mistakes, and abuses, true to its nature and acceptable to conscience. Every salvational system of religion is intended as a therapeutic system and must give biological satisfaction and freedom from unnatural handicaps if it is to be considered valid. The human race is in the bondage of disease and it has been crying ceaselessly throughout the history of civilization for deliverance. This cry increases with the march of the centuries, gaining in momentum and earnestness as civilization grows more complex. Drama, entertainment, travel, the multiplicity of diversions, and the many forms of religious exercises are but some of the methods by which people seek deliverance from the uneasiness and suffering inflicted upon them by an outraged conscience. They are unaware of the real cause of this distress because they unknowingly violated the inherent laws of life, else they repressed conscience and seared their conscious minds

against it swarning voice. Being denied normal recognition, it must force itself upon the attention of consciousness through producing a sense of uneasiness in the body or of fear and distress in the emotions.

Ignorance Excuses Not

Disease is injured life. Men and women may be diseased and undone in as many ways as there are individuals. Therefore, restoration is primarily an individual matter. Some individuals are rendered pathological very early in life, and often it is because of the misdeeds of others acting in ignorance for them. This does not mitigate the evil nor satisfy conscience, which is the guardian of every life stream and cannot but cry out whenever life is hurt or its progress impeded until the hurt or the impediment is removed.

There are a number of forms of injury to life of which others are only variations, and among these type forms are the following:

Some Forms of Injury

First, there is the shock of painful birth. Some infants are born in a hostile immediate environment, such as cold air, a cold bath, a shocking noise, rough handling, and cruel treatment. These impress upon the instinctive nature of the new born a sense of horror and aversion for such a cruel world and cause the infant to turn life back upon itself in longing for a return to the prenatal stage. This longing gathers to itself new force at every disappointment in after life and often ends in suicide. Suicide of this class is usually in the form of drowning, as water symbolizes the amniotic fluid of its prenatal state. Salvation of such is found in disabusing the mind of this false view of one's world by an analysis of the facts.

Second, there is a feeling of weakness and inferiority resulting from malnutrition and physiological disturbances in childhood, which lead to compensatory measures. Such

compensatory measures either result in psychic or systemic hypertensions that may finally cause a general breakdown, else they lead lives of false pretenses, perversions, and pseudo-diseases, which stab life at its heart and set conscience into a rage against the individual organism. Such hypocrisy also leads to the loss of social esteem, which is a most potent factor in adult life. A proper understanding with good food and good thoughts may save such from a living death.

Third, there are confusions arising from the child's inability to determine whether it is male or female, whether it is to be like the father or like the mother, whether it is to assume the role of aggressive fatherhood or that of passive motherhood. This confusion becomes a habit and is transferred to one's love life and to all other problems of existence. The individual remains hermaphroditic in his psyche in relation to reality, and the current of life is driven back into itself in confusion. Life vacillates between the two poles in indecision, comes to rest in indifference, or else becomes a whirlpool of destruction, unless understood.

Fourth, there are tendencies to perversity, frivolity, and wanderlust due to arbitrary or forcible interferences in early life, which deprived the individual of the joy of creativeness and initiative. The ego engages in perversions as a protest against interferences with its natural expression and the invasion of its normal rights, which will defeat and embarrass the offender regardless of its deleterious effects upon the self. For example, it seems that there is more drunkenness as a defense against the supposed invasion of personal privilege or rights than from any other cause. Whether this invasion be real or imaginary, the results are the same. Many people drive their loved ones more deeply

into alcoholic or narcotic inebriation in the attempt to help them because they do not know that their habits are due to a protest against the invasion of their personality. A conviction that there is no such invasion would do more towards bringing about sobriety than anything else.

Fifth, there may be over-indulgence in sensuous affective demonstrations between the child and the parents, or between it and individual members of the family which are so pleasant as to become habits in fixation. The emotional nature of the individual is arrested at this point and cannot be transferred to other objects. However far the individual may be driven by external necessity on towards adult standards, its emotions remain infantile. This causes a split between his physical and social demands, between his ideal and emotional desires and society. The expert tests which were recently made of the mental and emotional status of the draftable young men of America show over sixty per cent of them emotionally under the age of adolescence. All of them were adult physiologically, some of them were far advanced intellectually, and they all were infantile emotionally.

Machine Men

This shows that American civilization is tying up the empowering emotional life at the infantile stage. To compensate this loss it is forming categories of necessity, which drive the deëmotionalized men and women into places of responsibility and danger where they must perform skilful work, heroic deeds, and intellectual feats, or die. One in this deëmotionalized state is already reduced to a mere machine. He has set aside the forces inherent in life. The only power he has left to perform the functions of citizenship is the energy stored in the cells as it is extracted from food products. The only skill he has left is in the form of

habit canalized in nerve matter by monotonous repetition of reflex responses. Such a condition can only result seriously for the individual and for society. One suffers distress from even the thought of the conditions of life in the twentieth century.

Man Falls Before His Own Inventions

The human race is driven by the external force of necessity to build up a great ponderously complex civilization and to fight, suffer wounds, pains, and death for it. It cannot love its world because its emotions are turned from it in longing for the simple things of the childhood state. This fact is pathetic in the extreme. Such a civilization is cold and dead, a fetid mass of rubbish and debris which serves no purpose but that of the crushing of human life. To undertake to compensate for the arrestment and fixation of emotions by a highly technical or intellectual education is to widen the breach, deepen the gulf, and increase the strain between the real self and the artificial self. Such a course serves to raise the tension to the breaking point, while the individual is being pursued by desperation and death. This is a most grave matter. Unless our generation finds deliverance and restoration from this hazardous and frightful condition, the biological conscience whose accusing voice has been repressed from consciousness will pull the pillars out from under the physiological and psychological temple intended for its habitation. Sudden calamities will end its corporate existence and bury it under the debris of catastrophe which it has deliberately set like a trap for its own enthrallment. Restoration to normalcy in this instance means the release of the emotions from fixations, that they may be allowed to rise up into our empty shell of civilization, until it becomes alive and its forms become holy temples where dwells the spirit of the almighty source

of life, radiating light and love to every struggling individual.

Sixth, there may be normal cravings of life over which the individual ego has failed to gain control. He has put them under repression in the unconscious where they accumulate force unto themselves until they become a constant menace to his social reputation. He exhausts his energy in repressions; he weakens his efficiency in dealing with the problems of life, and forever feels the pull of inhibitions, obsessions, and compulsions. Of these, he is mortally afraid. Unless one is saved from repressions by rationalizing them they may eventuate in most horrible distress of body and mind in the form of hysterias, manias, disintegrations, and a thousand deaths.

Seventh, there may be past experiences of fright, fear, and distress, or of social disgrace, which are so painful to consciousness that they have been repressed into the subconsciousness, where they seize upon the affective segments of the organism. They form complexes of hypertensions and constantly disturb the peace and poise of the individual. Such painful emotions buried in the subconscious make one restless and uneasy and drive him to engage in perversions and illogical reactions to elements in his world of reality which eventuate in complete ruin. There can be no peace until one eliminates these imaginary enemies by rationalizing them.

Eighth, there may be past experiences in the life of the individual which were so pleasant that the memories of them are ever present and working in the subconscious mind. His Edens of perfection are in his past experiences. Whenever the present world seems hard, unwieldy, and cruel, he reverts to the former period in life, when living was more pleasant and comfortable. He remains there to

engage in less strenuous occupations. His reversion may extend back to any period in life's experience even to the stage of hebephrenia, i.e., the helpless state of the infant. At this infantile stage he must be waited on like a child until he resumes an interest in serviceable living by inspiring prospects and faith in his ability to succeed.

Ninth, there are in almost every individual's experiences some things which are not so injurious to the currents of their own lives nor so discomfiting to the native instinctive or biological conscience. Life seeks normality, but one's desire for social esteem is strong and he is disturbed in the cultural or educated conscience which may run counter to life's natural laws. There are also some habits of illogical response developed in childhood through fear or some other strong emotion. Certain elements in environment, or recurring situations in life, recall these childish emotions which are only in action when the stimulus is present. The mind of the adult unconsciously associates the present similar situation with the primary experience in which the illogical response originated. Life acts on the principle, "As it was then, so it is now." The troubles arising from these sources are not usually so serious but that the individual can maintain self-control by auto-analysis and, by exercising the will, find the determination to modify or change its environment. Salvation in this situation may come through the recognition of the response as being obsolete and illogical, determined by memory and habit, and not by reason.

Tenth, there are feelings of nutritional nausea and of sexual disgust due to prudish and false education and to fear of the consequences of indulgence. This is a very distressing attitude which is hazardous to one's health of body and mind, and causes untold suffering in the lives of men and women, especially of the women. An attitude of

disgust toward the function of sex is an attitude of destruction towards the divine creative energy operating in the human race. The conscience shows no mercy toward that organic unit which would crush the divine function of creativeness and attempt to brand it as evil. One who persistently holds this attitude toward the nutritional and procreative manifestation of life is committing evil acts of individual suicide and murderous acts of racial extinction. To bring into one's consciousness the knowledge of the criminality of this attitude toward the divine principle of creativeness, to give the individual reëducation on the subject and to teach him the principles of sublimation and elevation is a true salvation. The surplus nutritional and sexual appetites and desires must be turned into service to the beloved and into ideals of the true, the beautiful, and the good, and not be abused or treated as evil, if one would save his life.

Salvation Must Be Bio-Psychological

There are as many forms of restoration as there are forms of evil in human life. No form is valid unless it satisfies the biological conscience and enlists its approval and support in individual activities. When the cultural or social conscience is satisfied and the biological conscience is satisfied, one enjoys self-forgiveness and also cosmic forgiveness. This is truly salvation from past sins, which inhibit the will from accepting truth and acting upon it. Those who are able to practice introspection and analysis of their own emotional states may save themselves, without aid, by auto-analysis. Those who are suffering inner tensions from the persistent force of desire may find relief in the cathartic method of confession and dramatic acts. The vocal center is connected with every affective segment and it may temporarily relieve the hypertension by giving it expression in words. The volitional center is also in direct communi-

cation with every affective center and it may give temporary cathartic relief to the hypertensions by expressing them into imitative dramatic performances.

Catharsis and Genetics

Catharsis is only temporary in case the source is not discovered, and if the segment is left integrated toward the idea so that it retains the posture of action and draws to itself a continuous vital stream it soon accumulates another charge of energy in hypertension to the point of distress and anxiety, requiring a repetition of the catharsis. A man who suffers from bodily tensions and desires but expends much of that energy in talk on the subject or dramatic catharsis by imitative acts may maintain a fairly comfortable state of emotion and be able to control his passions reasonably well in society. One who is suffering from hypertensions of the bodily segments and keeps the fact a secret and under repression may be driven by the distressing symptoms to seek further stimulation even in perverse ways, until his rational mind is overwhelmed by his morbid cravings. He commits criminal gratification, until sufficient force is expended to reduce the hypertension to a state of physical comfort, then he is seized with a feeling of remorse in his social conscience, until again subordinated to the compulsions of this passion. Rapists are forced by morbid desire to defy mob violence and death for the comfort of gratification. Once gratified, they are immediately seized by the passion of fear and dread of society. The same is true of the so-called dipsomaniac who repents after a drunken debauch, through which the craving is temporarily satiated, only to get drunk again after the segmental tension shall have drawn to itself sufficient force to raise an insurrection and overcome conscious inhibitions and repressions.

In many cases the affective segment has been inte-

grated towards action by shock or long continued or oft-recurring stimuli so that it suffers postural fixation and is too rigid to yield to the will of the individual. Under such circumstances, one is unable to break up the fixation and hypertension through auto-analysis; he must practice constant catharsis, receive counter shocks, or seek the aid of an analytic psychologist; who, by his coöperation through association and dream analysis, may carry the subject back in the history of his life to the place and time where the symptom, the affect, the idea, and the primary event meet in abreaction. In abreaction the subject lives over again the symptoms of the original shock. At that point the fixation is broken, the hypertension is released, the surplus accumulated energy is liberated and redistributed throughout the body in the form of kinæsthesia or feeling of movement, which produces a state of euphoria or emotional ecstacy, and again the segment is made responsive and subject to the will. Such were the conversions of old-fashioned soul-searching religious camp-meetings.

These experiences are indubitable signs or evidences of one's release from his past vices of this character, and are also an assurance of future self-control, provided one chooses to assume that role.

Save The Paranoia

There are also cases of extreme repression in which there is a detachment of the segmental cravings and a transference of them to other individuals. This kind of split in consciousness may produce varying degrees of paranoia or multiple personalities; some of these are malign and others are benign, being of a catatonic or somnambulistic type. Such may also be saved, but they require the aid of the analytic psychologist who may assist them by association and dream analysis to return to a point in their experience prior to the splitting off of the segments. They

come to recognize them as a part of themselves and reunite them through symbolic rebirth into one with themselves. As already stated, an analyst may carry the dreamer back past all individual experience to the prenatal, or past the racial experience to the instinctive, or past the instinctive to absolute unconsciousness, from which he comes forward renewed and recreated, being a new creature. The paranoiac, when left to himself, will try to work out a symbolic new birth whereby he may unify his personality and escape demoniacal possessions. If he is successful in his attempt he may return to normalcy. The salvation of this type of afflicted may be greatly facilitated by offering it the assistance of analysis and symbol, as set forth by the ancients in repentance and baptism.

Goals of Life

One who has suffered regression from the discouragements and hardships of meeting reality as it is and whose oasis is in the past, needs to be led to see the causes of his discouragement and to become interested in the world of reality. He needs worthy goals of life; he needs to be stimulated to the degree of optimism and courageous undertakings. This is indeed salvation to people of this type, for the faith which sees heavenly visions is the strongest known factor in human health, happiness, and success.

We have observed that we are living in an age of infantile emotions and of superhuman undertakings; that the individuals of our race are perishing under the Juggernaut of our civilization, in which isolated scientific fact, analytic differentiation, technical specialization, and efficient particularization are resulting in fragmentariness of thinking, frigidity and paucity of emotion, emasculation of will, detachment of affections, splits in consciousness, irritations of temperament, multiplicity of personality, inward conflict between motives, strifes between people, and war between

nations. In such a world, men and women feel impelled to engage in nefarious compartmental living which makes private life one thing, family life another, business life another, political life another, and religious life still another. This keeps science and philosophy of life strangers to each other and stimulates antagonisms between education and religion.

What Restoration Includes

Restoration, to be complete, must liberate souls from errors, vices, conflicts, and shocks of past life which produce diseases of the body and insanities of the mind. It must also include the enthronement of the individual conscience and the declaration to it of a philosophy of life and of a religion sufficiently broad, deep, secure, and all inclusive to justify men and women in the unreserved loyal commitment of their entire fortune and destiny to the maintenance of its principles. In such a philosophy and religion, they may root their hopes and unify their creative powers for all time and eternity. It must also include a program of action whereby there is physiological adaptation of the individual to his world of reality in order to insure sanity of body and mind; whereby there are comfortable economic opportunities, according to the laws of proportionality; whereby there are harmonious social relations, on the basis of brotherhood; whereby there is a proper adjustment of mind to knowledge, in accordance with the needs of life; whereby there is a synthetic balance and poise, by the unification of the mechanism, the intellect, the emotions, and the will with one another and with the cosmos; whereby there is a lively hope of immortality, through the genetic principle of the re-evaluation of values; and whereby there is an abiding faith in the benevolence and kindliness of the spirit of the universe, in the final perseverance and dominion of man through the righteous identification of himself with

the soul of the cosmos. All of these contribute to the purity of life, the expansion of soul, and the enfoldment of principle in the unity and power of personality.

Some Methods of Restoration

In summing up the matter there appears to be at least ten type methods of restoration, which have innumerable variations:

First, by auto-analysis, through introspection and rationalization of the subconscious affects.

Second, by catharsis, through confession with the mouth and through dramatic symbolization.

Third, by abreaction, through reliving the past experience which caused the postural hypertensions and fixations.

Fourth, by rebirth, through being reborn symbolically for the recognition and reclamation of one's detached segmental cravings, which have been transferred to others, and through the subjugation of them to the will of the individual.

Fifth, by the purification of the secondary or cultural conscience from error through correct knowledge so that social demands may be in harmony with biological morals, making ethics the extension of morality rather than of taboo. This will enable one to live a normal life and to please society at one and the same time, to fulfil the requireiments of his own primary conscience without conflict with his educated conscience, and to maintain his life at its maximum without fear of losing social esteem.

Sixth, by optimistic teaching and by auto-suggestion, whereby one brings home to the subconscious the idea and feeling of daily growth in health, strength, and power, and sets life towards the desired goal.

Seventh, by hope of reward for pains and suffering incurred in creative and serviceable work; and in joy in the workings of the law of compensation.

Eighth, by faith in one's self and in the benevolence and kindliness of the spirit of reality; and by belief that one may gain dominion over all things through a thoughtful, righteous and loving identification of the self with the cosmos.

Ninth, by meditation in "whatsoever things are lovely, whatsoever things are true, whatsoever things are beautiful and whatsoever things are good," until they become the indwelling principles of life. By meditation, these draw into themselves all the energies of the physico-psychological mechanism. They integrate the whole mass toward the ideal world. The exercise of the imagination in the formation of spiritual ideals elevates the self above the confusion of particulars to a position beyond the world's vexations and contradictions. From these heights one has a fuller knowledge and a broader sympathy which enable him to exercise righteous judgment in all things.

Tenth, by conscious education in the expression of biodynamic energy. As the organism and society become more complex the individual becomes the subject of larger and more diverse streams of stimuli which demand expression. Being unable to give expression to the increased tension of vital force in logical words, symbols, formula, or in dramatic and technical art, the uneducated and untrained individual is overwhelmed and destroyed by the very thing which should make one strong. With the coming of new stimuli and the awakening of new vital forces there must be the invention of new verbal and volitional means of expression, and of education, and of training in their use.

Education a Saving Principle

Therefore, it is essential that the masses of the people should be educated in the languages and in the humanities, including dramatic, chromatic, and sculptural arts, and comparative religions and customs of the past. They should be educated also in the technical language and

formula and in the motor reactions and adaptations demanded by the present age. Shock and humiliation, which cause a sense of inferiority and confusion, are inevitable when one is stimulated to action by a new and strange stimulus to which he has not developed a conscious logical method of response. Education of consciousness thus restores one to normalcy through logical adaptation. Exact knowledge purifies the thought life, and exact logical adaptation to environment purifies the emotional life.

An educative system which is broad enough to give conscious expression and perfect coördination to all the life forces with the elements in environment, like the dance and song set to music, would serve as a prophylaxis against all future abnormalities. It would enable the individuals to keep harmonious relations with the onward moving train of progress toward the enlargement and perfection of personality. Personality would be the rational fruitage of the tree of life bearing the seed of the spiritual kingdom into yet other and richer forms of expression. After all has been said we find that, in the restoration of the personal ego to normalcy, the method of procedure is simply the removal of obstructions and repressions in the way of the normal workings of the forces and laws of bio-psycho-genetics in such a manner that the evil forms are broken up and neutralized through rational processes, the soul receives a new birth and the forces for evil are converted into powers for good through mental chemicalization of the forces of evil with regrets and remorse which result in repentance and the self-maximation and guidance of life's aspirations toward the goal of immortal hope through intellectual imagination and direction.

CHAPTER XXI

The Persistence and Immortality of Personality Through Bio-Psycho-Genetics

Personality and Persistence

Real and Pseudo-Personalities

Personality is the ultimate value consciously achieved by the genetic processes in the action, interaction, and reaction of the individual with his inner and outer environment. The number and quality of the personalities achieved by the individual depend upon the range of life, the unity of emotions, the scope of ideas, and the ability to transmute objective quantitative facts into qualitative subjective ideas and emotions. The character of personality depends upon the logical development of life from any hypothesis whatever. Some are pseudo-personalities, being like the mask of an actor to be worn only when on exhibition, and to be changed in every act, or they are mere camouflage for the purpose of diverting the eyes of the people from the real self and avoiding social disfavor. They seek not "to be" but "to seem."

Pseudo-personalities are founded upon the objective rather than the subjective, upon the phenomena rather than the noumena, upon the bodily appetites rather than the biological principle. They are built out of "wood, hay, and stubble" rather than enduring materials, out of carnal gratification rather than ideal essences, out of pretenses rather than purposes. They are built by fear rather than faith, by detached cravings rather than the emotion, by physical forces rather than biological power.

Security of Personality

No personality can be more secure than its foundation, more enduring than the materials built into it, nor stronger than the strength given to it. It is no more potent or enduring than the hypothesis upon which it stands, and

must in time perish with its foundation and materials built into it, if they are not durable.

Foundations of Pseudo-Personalities

Pseudo-personalities are soulless structures, built out of the materials of the objective world by physical skill while the real life is under repression or anæsthesia. Such a personality is an empty shell of material wealth, a hollow symbol of idea, and a mocking ghost of ambition, which turns upon the individual life to crush it. It may be built upon the principle of fear of pain or the love of pleasure which directs all the activities of life towards the organism and its comfort; such a personality is the embodiment of selfishness and can but perish with the disintegration of the body. It may be built upon the desire for social esteem, which represses all its emotional factors and over-compensates this loss by a hypertension of the will or by perversity and deception. This personality is insecure. It may be manifest in many forms of multiple personality, by periodical regressions and fixations with amnesia, or loss of memory, or by over-determinism, dissociation, and transference, whereby one's own affects are detached and identified with other individuals who become objects of ecstatic love or of ferocious hate. These personalities perish in conflict, since they are contrary to life and reality.

Personalities built upon bodily appetites, emotional affects, or intellectual ideas, or upon any segment of any of these, are weak and fragmentary and must suffer with their isolated bases.

Every individual life which has achieved a personality which has a single unique value must endure, for no unique value can ever be lost. Are there any individual personalities which are not endowed with uniqueness?

Every individual manifestation of life which fails to achieve for itself a personality worthy of itself cannot

elevate itself thereby, but must remain on its passive level and suffer diffusion into the biologic stream as it sees its own works destroyed, as if by fire.

Genuine Personalities are Genetic

Others are genuine personalities, being rooted in life; they are the fruitage of the bio-psycho-dynamics of the cosmos and contain the engraphic factors of life at its highest development. These constitute the seed germs of future achievement, being the very essence of the life principles in its most powerful form.

Living personalities must be built up, not by the mere discharge of physical energy stored in the cells of the body in the form of glycogen directed towards some material object, but by the urge of the bio-psychological emotional energy directed toward the elevation of the self through growth into the spiritual world of refined ideas. The individual characteristics of the personality depend upon whether they are supported by the whole or by a part of the affective segments and thought centers. They also depend upon which particular affective segment and thought center is dominant and upon how well it succeeds in drawing to itself reinforcements from the less dominant segments and centers.

A genuine living personality is only achieved by the inclusion and unification of all the factors in individual and social life for the purpose of the transmutation of all particular forces and factors in the universe into a single value, i.e., a soul set towards a worthy goal.

Personality More Than Individuality

Personality is more than individuality. Individuality is inherited. It is an enclosure and is egoistic, while a genuine personality is expansive, inclusive, comprehensive, synthetic, and altruistic. The ego may be largely determined by extraneous influences, but a genuine living personality is a matter of free choice, and is most largely determined from

within. The end sought by the ego should be to achieve such a personality by the aid of such morality, religion, and ethics of worship and brotherhood as shall stand the test of the ages.

Man's intrinsic worth lies in the fact of his reality creating function. There are two fundamental principles of his creative function: First, it is the nature of the soul to fuse all experience and knowledge into a unity, so that, whatever is, becomes one together with the self-consciousness that knows it. Second, self-transcendence, through the law of epigenesis and onto-genesis, whereby every moment of conscious thought goes beyond and transcends everything given in experience. Man is Reality Creating

Coercions from without or above, whether of natural law or of social demands, backed by the claim of supernatural authority and power may create an ego, but they are not sufficient to create an idealistic personality. It must be achieved by the free choice and free will of the individual.

A genuine personality is the synthesis of all the elements of the ego, of society, and of the cosmos sublimated and elevated to the realm of spiritual ideas and altruistic emotions. The most real thing to the individual in his world of experience is his own personality expanded by conscious thought to an all-inclusive infinity and raised by subconscious emotion to the highest levels of experience. The ideal self is contemplated as the all-comprehensive love of truth, beauty, goodness, and power, and it is felt as a living spiritual reality. Man may believe the ideal self to be his personal god. Thus individual personality may be achieved by intercommunication between the empirical self and the ideal self, provided one uses the present given world as an instrumentality by which the rational acts of life help to make the idea actual in man's consciousness. The ideal The Synthetic Process

self appeals to the real self through symbol and analogy Its appeal is to the free will of the individual, its imperativeness is the sense of oughtness arising from the feelings of disparity which result from the comparison of the actual self with the ideal self.

Onto-Genetic Action

The principle of genetics is active in man's efforts to create a personality for himself. Every step in self-realization is cumulative. Life carries its past with it. It capitalizes all gains. Every achievement it makes confers power for greater victory. A genuine living absolute personality would be the poise and balance of a self midway between the extremes of absolute rest and absolute motion and of all other absolutes. Such a personality would be the calm deliberative potential of all existence. It is the concentration of all spatial quantities, time qualities, historic experiences, contemporaneous powers and future hopes into a center of judgment, emotion, and will. Personality of this type is at once the acme of all that has been, the potential of all that is, and the prophecy of all that shall be. From its center, life has spiritual dominion over all the particular creations of the universe. It is not bound by its finiteness, but retains its freedom and powers of adaptation. At one instant it may lose itself in the contemplation of a single event particle and at the next instant it may arise to comprehend all the worlds and the infinity of the stellar spaces within itself.

Man's Method of Becoming a Guarantee of His Persistence

Persistence of the individual personality is assured by the history of its coming to be. Its creation is the result of the workings of the laws of epigenesis and onto-genesis. The progressive principles of genetics are inherent, so that they must progress onward and upward forever or else become the breaking point of all law. For history cannot reverse or repeat itself.

Personality is the re-evaluation of all values through the process of refinement, sublimation, elevation, and unification with the life manifest in the individual, which it has expanded to infinity and elevated to the realm of imperishable spirit.

Genetic Processes Allow No Value to Perish

Natural law of conservation has never allowed a unique value of any kind to perish. It has never even changed a form or function, until it had achieved its purpose and left its impress upon particular forms of life in a manner which would contribute to the creation of individual personality. The personality is ever devoted to those values by which it passes beyond its present self, and cannot give up its existence without the annihilation of all impersonal law, all personal consciousness, and all superpersonal principles.

Rational Grounds for Immortal Hope

The immortal hope and the universal belief in immortality have rational grounds as well as scientific. The development of the moral sense of justice with its inviolable law of compensation which requires an eternity to become satisfied, the faculty of human sympathy and affection which are stronger than death, the principle of onto-genetics which knows no ending, the teleological sense of self-maximation, and all the other sentiments and convictions of the human soul which have been born and developed by the God that is, all demand immortality with onto-genetic progress onward and upward forever. Even though man may have come from crass matter, we know that no qualitative soul value can ever return to material realms, and that the processes which have brought man along this far on the way can carry him on forever in the direction of spiritual reality. Then, not until men's passions for moral justice, reverence for the great and good, sympathy for the suffering, desire for perfection, and yearning for friends, shall die, will this hope and this faith die; for these stand

between this hope of faith and death, and the faith and hope in immortality are strong with the strength of these things, great with their greatness, and beautiful with their beauty. Besides, every day we see life bursting through the clods of clay, every day we see life as a progressive power, every day we see life breaking through the limitations of one plane and being born upon a higher.

> "Who hath not heard in hours of faith,
> The Truth to flesh and sense unknown,
> That Life is ever Lord of Death
> And Love can never lose its own?"

The very justice and moral worth of God forbid that He shall give birth to such human longings and develop them to the highest degree of intensity just to disappoint them.

Bank of Immortality

The external quantitative values of the universe may be exhausted in time by constantly drawing on them, just as one's bank account may be dissipated through overdraft and expenditure, but when these material substances are transmuted into spiritual values and deposited in the safety vaults of life's saving bank of personality, they become inexhaustible. The more life's exchequer is drawn upon the more its wealth increases. The more one draws upon and expends his deposit of love, the more love he has left. The more he draws upon and expends his deposit of knowledge, the more knowledge he has left. So it is with the treasures of memory, judgment, and free will. Therefore, it appears that a living personality which is the encloser of spaceless and timeless qualitative spiritual values must forever increase with the expenditure of itself in the modification of its world. It cannot be exhausted or dissipated by physical death, since personality reverses the order of the material universe through the genetic principle of transvaluation.

Solipsism Impossible

There can be no loss of personal consciousness through solipsism, i.e., by falling into one another as each becomes the conscious center of infinity. Nor is there loss in the unity of the whole by virtue of the absorption of the individual into one single all-inclusive personality. Only by a voluntary regression could this thing happen. Life is rooted in the homogeneous mass of the metaplasm and of the metaphysic. Personality is the homogeneity of a new synthesis in which the identity of the parts is conserved in unity. There can be no coalescence of genuine personalities for, according to the law of conscious identity, each must remain an individual unit. In the world of spiritual values there can be no loss or displacement. The intellect is most itself when it knows what others know. Those artists and musicians are greatest who embody the thoughts and feelings common to all and conjoin in themselves infinite numbers of experiences and capacities which overlap but do not absorb one another. The concentration of the all in every one but accentuates the self-consciousness of each.

To Lose His Finiteness is to Gain Infinity

When the solipsistic philosopher speaks of the shining dew-drop slipping into the sea and being submerged and lost in the boundless ocean, he also implies the contrary fact that the dew-drop which slips into the sea but gains for itself the exquisite qualities of the whole with its omnipotent powers, its labyrinthine treasure vaults, and its sublime beauties. So, when man finds himself in unity with the essence of being, he finds himself coming into possession of the knowledge, wisdom, love, and power of the infinite, instead of having to lose his identity for the sake of the unity of the whole.

Another proof of the persistence of personality is found

in memory. Memory has never lost an experience and the principle of conservation of values declares that it never will.

Memory Never Perishes

The facts of personality and persistence as known today indicate that there could be no coalescence or solipsistic falling together of the self-conscious personalities. By virtue of identity of experience, exactness of knowledge, and mutuality of self-consciousness, the memory, the will, and the love of each self would be accentuated and reinforced by all and all by each. This is true, even though every individual ego should run the whole scale of values until each became the embodiment of the universe transmuted into spaceless, timeless qualitative spiritual values. And should each self come to rest at the center of the scale running between the absolutes, he would remain a self-conscious omnipotential, able at will to discharge his bio-psychic energy in any direction to infinity. Then every individual personality would be identical in experience, memory, thought, and power, but each would be self-conscious in a superlative degree.

The Principle of Levitation is a Proof

The principle of levitation and progress toward the spiritual is manifest on every hand. Life has acted from the beginning as if it were trying to drop from itself the clumsiness and bondage of gravitative matter and find its freedom in lighter and more refined substances. It goes from crude tools and machinery to refined and tempered; from steel wires to wireless telephony; from objects to symbols; and from mediated energy to telekinesis. The undaunted tendency of life leads us to expect that the grosser elements of the body will be left behind, and that through the metamorphoses of rebirths the soul shall clothe itself in ever more refined etheric and radiant spiritual garments.

Unsatisfied Longings Demand Persistence

The mightiest craving of the individual life is for persistence. All fact, all history, all experience, all law, all truth, all love, and all power are focused and concentrated as a cosmic urge which constitutes a divine voice in the soul of man and issues in a subtle yet irresistible and cumulative command: "Progress onward and upward, forever achieving 'THE MORE ABUNDANT LIFE'."

Change is Always for the Better

That life will change in form and function is evinced by the eternal law of change working in all things, yet the changes in form and function but serve to enrich and perpetuate the essential values which they contain. Eternal change towards progress and enrichment through the principles of bio-psycho-genetics is the irrefragable law of existence and being. There is transformation, transmutation and transvaluation of values, but there can be no actual loss. The incident in life which men call death is but a new birth of the germinal experiences, memories, ideas, and potentialities with which the personality has become impregnated in seeking a more abundant life and which have been purified and subsumed into a rejuvenated personality with multiplied and intensified potentialities. In the light of the foregoing facts and laws of existence and persistence by the bio-psycho-genetic processes, loss in death is inconceivable. Should there be loss of intelligent mind, of individual memory, of self-conscious identity, or of personal potentialities, there would have to be a reversal of all laws and all forces now known to be working in the universe. That the personality came to be is astounding, that it should persist is to be expected, but that it should perish

God and Universe Will Not Mock Man

Progress Onward and Upward Forever by the Principle of Bio-Psycho-Genetics

would be mockery of man and defeat of the Cosmic Processes.

From the foregoing discussions, we feel compelled to conclude that the atom of cosmic star dust, pregnant with divine intelligence, is the matrix from which potential personalities are born, through the principle of genetics which inheres in the metaphysical, metapsychical, and cosmical processes; that, by this principle, God condescends to work in the clay pits of earth, through His invigorating spirit, for the germination and development of self-conscious and dominant beings, whom He may charge with the responsibility and joy of working together with Him for complete proprietary dominion over all things; that, according to the laws and powers of genetics, man is the child of the entire universe, and that Mother Nature, in the form of the whole creation, has endured the pains of travail and sufferings of parturition, even to the cataclysmic convulsions of eclampsia, throughout the infinite spaces and the incomprehensible æons of history to give beauty of form and power of expression to intelligent, self-conscious personalities, endowed with immortal hope and compelling impulse to progress onward and upward forever. Man is the only justification of the strain and pain of the infinite and eternal genetic and creative processes of the cosmos and of the unerring wisdom and relentless labor of an all-wise and almighty God.

Man is here to speak for himself. In view of what it has cost in terms of genetics to produce him, he cannot be considered lightly nor treated contemptuously. He is what he is, and, since a law, a principle, a process, a power cannot contradict or negate itself, nor history repeat, reverse or annihilate itself, he can never be anything less than he is,

but according to the laws of ontogenetics, he must always become more than he is, being compelled by inherent necessity toward self-fulfillment and self-maximation. That man is seed germ, from which must be born the super-man, is evidenced by the fact that he is a creature of insatiable desires and ever-growing capacities, which can never be gratified until all that is objective and transcendent to him shall have been transformed into qualitative values, sublimated into subjective spiritual essences, and synthesized into personal and immortal soul powers.

"This day before dawn I ascended a hill and
looked at the crowded heaven,
And said to my spirit, "When we become the
enfolders of these orbs, and the pleasure
and knowledge of everything in them, shall
we be fill'd and satisfied then?"
And my spirit said, "No, we but level that
lift to pass and continue on."
—Whitman

ANNOUNCEMENT

Taylor's Bio-Psychology, referred to in this book, is a series of twenty small text-books prepared by Dr. William Marcus Taylor for the use of The Taylor School of Bio-Psychology and its students. These books deal with the science of life and mind with view to training men and women in matters of their personal health, strength, and efficiency in their chosen vocations, callings, and professions, and to equip them to make scientific and practical application of the laws of life and mind to the relief of individual diseases, weaknesses, and inefficiencies, and of social ills and abnormalities. It is the ultimate purpose of this school to develop teachers, lecturers, writers, and practitioners of this science who shall be able to coöperate with professional teachers, ministers, social workers, and medical doctors in the promotion of the health, happiness, and success of individuals, and the peace and joy of society.

The following words of comment from one of America's great scientists, whose works are published in many languages and read by many millions of people, are very significant. After a careful study of these text-books, he wrote, saying,

"You have undoubtedly grouped the cream of thought of all advanced schools into a concrete whole." "It is a scholarly piece of philosophy—new in many respects—valuable in all respects."

These text-books are furnished with the correspondence course being conducted by this school which leads to the Doctor's Degree. For particulars, address the Secretary of The Taylor School of Bio-Psychology, Inc., Chattanooga, Tennessee.

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